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THE ARYAN PATH

Point out the "Way" — however dimly, and lost among the host — as does the evening star to those who tread their path in darkness.
—The Voice of the Silence

VOL. XXIX JANUARY 1958 No. 1

"THUS HAVE I HEARD"—
THREE KINDS OF WEALTH

MONEY, which wields such a tremendous influence in mundane affairs, has a moral counterpart in the world of Spirit. Several ancient texts refer to wealth of mind as superior to silver and gold; and again refer to soul wealth as the highest type of riches.

The world recognizes the superiority of the cultured mind compared to an illiterate and an uneducated mind. But it does not see that there is something higher than mind. Therefore the wealth of knowledge is used by the educated mind to build up a bank account instead of creating the fund of moral power, intuitive perception, true love and heart philanthropy.

It is said in *Sanatsujatiya* that the real twice-born are not possessors of great material wealth, but rank first and are unrivalled in Knowledge of the Vedas; they are not to be shaken. Such may well be valued as forms of Brahma, for they have creative ability. They have Brahmic wealth, with which they spread moral power and spiritual beneficence, awakening all who aspire to possess that wealth.

Education is considered to be the highest asset for the building up of the prosperous State. But our educationists are far from the right perception of true principles. Our youths are not taught the truth that each one has been the maker of his destiny in the past and is so now. Schools and colleges, universities and academies, turn out "educated" young men and women by the thousand. They use their talent mostly for making money and getting on in life, so that they may become prosperous. Such use the motion of knowledge to hook money for a "happy" existence, and there are those—not a negligible number—who, failing to gain wealth honestly, use crooked ways and become possessors of filthy lucre.

Everyone knows that most millionaires are not healthy; nor are they

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truly wealthy, for they are not wise. He who uses his knowledge to gain mundane prosperity for himself lowers himself. Missing out the real meaning and purpose of human evolution, he becomes selfish and makes of himself an egotist.

Mental education should be used not only to improve personal life but also to rise spiritually and bring to birth the truly Moral Man. The educated man who has not learnt the value and the use of moral perception, of higher values of unselfishness and sacrifice, is said to have lived in vain. Our mental wealth should be used to procure spiritual wealth. The mind must seek its own higher aspect. The ordinary educated man who lives to amass money lives by the wandering power of the octopus mind; he does not know that there is within him the controller of the animal mind. The professional man, the man of business, the civil servant, are very impractical. In running after silver and gold they prostitute the mind; they miss out the securing of the Moral Power of the soul, wherein is real strength, joy and resourcefulness.

The same text, *Sanatsujatiya*, asks—"What sin is not committed by that thief, who steals away his own Self, who regards that Self as one thing, when it is a different thing?"

We drag down the Self of Truth-Beauty-Virtue and exploit it for worldly ends. We need to change our point of vision. A highly practical truth is enshrined in what sounds like a very impractical proposition: the educated man should move his mind to gain knowledge about his own higher mind wherein is the wealth he is looking for. That man should know himself is an old-world maxim, which all of us quote but which only a few care to probe.

Among the people dear to Krishna are those who desire possessions (*Gita*, VII. 16). Seeking the higher wealth, we gain all that we are looking for—and more. We unfold Moral Power which is resourceful. Seeking material wealth, fame and power, we enslave and embitter ourselves. The burdens of material possessions, the shining mark they offer to avarice, pride, envy and misfortune, weigh down and haunt the rich until suicides are more frequent among them than among the poor. What then is the way out? The aspirant to the Higher Life has his own formula—"Desire possessions above all; but desire only those possessions which can be enjoyed by all pure souls equally." He who seeks real possessions, to have and to hold by the soul's franchise, envieth not and is never proud, for he knows well that the things that he prizes are the heritage of humanity.

SHRAVAKA

WORLD PEACE BY INTERNATIONAL AGREEMENT

[**Dr. Hugh J. Schonfield** was introduced to our readers in our "Ends and Sayings" columns in June 1956 (Vol. XXVII, p. 288) in a note commenting on his striking pamphlet, *Birth of a World People*. A Greek scholar with a Doctorate in Sacred Literature and the founder in 1956 of the Commonwealth of World Citizens, he pens here his reflections on the problems of World Government. He brings the issue down to just and peaceful human relations and the creation of an atmosphere conducive to mutual understanding. His reflections merit wide and thoughtful consideration. — ED.]

As a young man working in Fleet Street my way took me past the Law Courts in London. Often when I went by an old man would be there parading up and down before the entrance carrying a placard on which three words were boldly printed: ARBITRATE DON'T LITIGATE.

The advice impressed itself strongly on my mind, and I have never taken legal action against anyone. To have done so, even when I felt that right was on my side and that I had been materially wronged, would have meant that I had abandoned all hope of agreement by mutual understanding and accommodation. If I won my case my opponent might not be peacefully disposed towards me: if I lost it I might continue to labour under a sense of grievance.

Nearly two thousand years ago Jesus of Nazareth gave similar advice in the Sermon on the Mount: "Come to terms quickly with your opponent while you and he are on the way to court."

Since the objective in disputes should always be reconciliation and peace between a man and his neighbour, it has to be considered whether recourse to law is the best means of achieving this.

An imperfect society must of course live under law; otherwise it would cease to cohere and there would be no restraint on evil-doing. But such law can only function equitably when two factors are present, (i) the existence of highly developed underlying principles of both justice and mercy which control the character of law, and (ii) when the society consents to be governed by its law-making body and possesses the power to change it.

In countries where law is greatly respected this respect has been gained as a result of a long process of social and political progress and enlightenment, whereby the administration of law has become identified

with the dispensing of humane and impartial justice. In such countries it seems natural and obvious that if tranquillity, good order and fair treatment is secured under law then the extension of law to apply internationally would assure like benefits to the community of nations. The slogan is coined, "World Peace through World Law."

The proposition is so attractive on the face of it that it is rarely submitted to searching examination. Yet it is imperative that we should understand what the implications are in order to discover to what extent it is valid.

It is proper then to consider that in democratic countries the laws are made by a legislature, not by the judiciary, though judicial counsel may be sought. Whatever confidence there may be in the impartial dispensation of justice, judges can only administer and interpret the law as it is. They may sometimes feel and even point out that a law is harsh or unjust, or alternatively not sufficiently severe, but they are bound to rule in accordance with its terms.

Thus, while laws may often be founded on custom and usage, those at least to which penalties attach for infringement or violation derive their authority from a law-making body, a government. And whether they are good or bad laws depends upon the character and attitude of that government. For World Law to operate in the same way as State Law it follows that there must first exist a World Government, both to legislate and to have the power of enforcing the verdict of the courts given in accordance with the law.

On this basis, "World Peace through World Law" means that a World Government has to be devised, accepted and instituted by all nations before World Peace can be assured. A Common Superior of all States has to be acknowledged, and sovereign powers vested in a World Legislature and Executive. These requirements are indispensable, and are fully recognized by the majority of World-Government advocates: "Federate or Perish," they insist.

Those who are of this opinion are perfectly right to press for World Government as a matter of extreme urgency, whether by changes in the structure of the United Nations, or by progressive stages of Regional Federations, or by a Constituent Assembly elected by the peoples, or by other methods. They are logically putting first what they see should come first, World Government before World Peace.

We have to be quite clear about this and not try to evade the issue or get mealy-mouthed about how much force would be employed by a World Police Force taking the place of national armies. This is the Law in all its

majesty and terror to evil-doers, with all risks taken of corruption, tyranny and despotism, legal violence and brutality, perhaps even atomic weapons used against rebels. Federalists naturally declare that the only kind of World Government they will be satisfied with is one which is civilized and has been democratically elected and is hedged with every kind of check and safeguard against oppression and domination. But once the die is cast, and certain sovereign rights are surrendered, who can tell? Instead of "World Peace through World Law" we might have World War to resist World Dictatorship.

This fear was cogently expressed some years ago by the Mexican diplomat Don Alfonso Reyes:—

> The average Latin American still carries in his imagination the figure of a Monster State, ruled by two or three great Powers, all-embracing, resolved to impose their decisions to the detriment of the weaker nations. This fear possesses his mind when he hears talk of a co-operative organization of the world....He reacts to world-wide plans with the lack of confidence which is characteristic of citizens living in minor states, who are disillusioned by past vicissitudes. The Latin American does not want possible abuses of hegemony to acquire legal sanction under a contract which in embracing all the nations submits them automatically to the one which is strongest.

Such a spectacle frightens many other people away from World Government in its political significance. They see no evidence in the present behaviour of the Great Powers of capacity to govern well and wisely the whole human race. Yet frequently such people are found hanging on grimly to the idea of World Law because it seems so right, while divorcing it from the institutions which alone could make it effective. When pushed, they take refuge in vague generalities about World Order, the Rights of Man and so forth.

I am not arguing here against World Government: I believe in it. But I am not prepared to delude myself about it so as to imagine that it is practicable or even desirable in the stage of human and international relationships we have now reached. In that case I am compelled to abandon the proposition "World Peace through World Law" as a policy for our time, since World Law is contingent upon World Government.

The position might be quite different if the adjective "Great" as applied to Powers was an indication of moral qualities rather than of magnitude of dimensions and resources. It is abundantly evident in this costly scientific age that world war-making capacity is in the hands of a few Big Powers and their associates. To eliminate this capacity and make

way for an acceptable form of World Government to assure world peace would require nothing less than the total abolition of Big Powers. This in due course may come about. The old Empires are already in process of resolving into a number of more loosely associated independent sovereign States; and this process may be expected eventually to dissolve the United States, the Soviet Union and other big power aggregates. To quote a famous dictum: "All power corrupts. Absolute power corrupts absolutely." As long as there exists any large-scale concentration of power, so long will there be ambition for mastery and domination.

The Super-State can never be the answer to the problem of world peace, and consequently World Government is not to be conceived in terms of a universal authority "with teeth in it." It seems extremely doubtful whether the Nation-State pattern, whether of a unitary or federal character, can apply to a World Government. In this case we do not have to consider the operation of World Law as requiring the same kind of legislative machinery as State Law. In the world context we are free to look both at government and law with greater vision and imagination and with deeper insight. It is only when we press these ideas into the moulds with which we are familiar that they assume a rigidity which, while it may make sense logically, is quite unrealistic spiritually.

Somehow we have to achieve world peace in advance of World Government and World Law in order that the nature of such Government and Law shall express an already conscious and prevailing acceptance of international obligations of mutual respect and good will.

It is an antiquated notion of law that sees it as an instrument of vengeance and suppression. Passion should have no place in it, or use of threats. The angry man or nation abuses law by shouting, "I'll have the Law on you for this." Law at its best is not punitive but corrective; but even this requires some qualification. People are not made good by law: they are largely law-abiding to the extent that they are happy and contented. Law can offer little protection to society unless society is fully alive to its responsibility to ensure that its members are happy and contented.

I believe this to be true of the World Society. Nations are not to be arbitrarily classified as peace-loving or war-mongering, as criminal or good, as slave or free. Their condition substantially depends on whether they are happy and contented. It is the function of the World Society to make every people feel that it is wanted, welcomed and understood by fostering fellowship and promoting mutual service without strings attached.

Differences and disputes, some of them very grave, cannot be avoided.

Then the aim should be to create an atmosphere in which they can be settled by accommodation and agreement. Sometimes this can best be accomplished with the help of an impartial Court; sometimes out of Court. But fundamentally it is an atmosphere conducive to understanding that counts. This is where the United Nations and the League of Nations before it have so grievously failed. How can nations clash in denunciation and recrimination in the General Assembly, and even the so-called Security Council, and under such conditions of tension and conflict be expected to take their causes to the International Court? How can countries reprimanded or condemned in Assembly resolutions, and thus prejudged, be expected to have confidence in the impartiality of international justice?

So long as any institutional relationship exists between the United Nations and the Hague Courts, so long as any powers of Judgment attach to the United Nations, both justice and peace must suffer. It is vital to the settlement of disputes by peaceful means and inherent in the principle of arbitration that parties should be able to rely on the complete disinterestedness of the agency to which a dispute is referred. This was recognized by the Hague Peace Conference of 1907 in setting up the Permanent Court of Arbitration, and it will be profitable to remind ourselves of some of the Articles agreed upon by States at that time.

> Art. II. In cases of serious disagreement or conflict, before appealing to arms the signatory powers agree to resort, as far as circumstances permit, to the good offices or mediation of one or more friendly powers.
>
> Art. III. Independently of this recourse, the signatory parties deem it expedient that one or more powers, strangers to the dispute, should, of their own initiative, in so far as circumstances favour it, tender their good offices or mediation to the litigant states....
>
> Art. IV. The role of mediator consists in the reconciliation of opposing claims and the removal of ill-feeling to which the dispute between the states may have given rise.
>
> Art. XV. International arbitration has for its purpose the settlement of disputes between states by judges of their own choice and upon a basis of respect for law.
>
> Art. XX. To the end that recourse to arbitration may be facilitated, in respect to international differences which cannot be adjusted in the diplomatic way, the signatory powers agree to organize a Permanent Court of Arbitration, accessible at all times, and performing its functions, save in the case of contrary stipulations, in accordance with the rules of procedure set forth in the present Convention.

Because of our fears of world domination resulting from two World Wars we have largely nullified these sound ideas, and switched over to

the control of aggression by a Collective Security system, trying to combat the forces of which we are afraid by the employment of more powerful force. It has been a bad move, and has landed us, as was to be anticipated, with opposing blocs competing to equip themselves with the most superior and destructive weapons. Any prospect of mitigation is being confined to such narrow areas of agreement as would assure no tactical advantage to either side. This is madness.

Peace is only to be achieved by reconciliation, the removal of ill-feeling, mistrust and misunderstanding. But where is the impartial and totally disinterested agency which can help to bring this about? It is not the United Nations, but a mockery of its title. Nor are there any longer, in the strict sense required, any uncommitted and uninvolved powers which could act as mediators.

But in this impasse, and hopefully for mankind, a new agency has begun to appear, a World People without territory, without armament, without political power, without any partisanship. It bears the name of the Commonwealth of World Citizens, and is composed of those individuals throughout the world who pledge their loyalty and service to all humanity as the commencement of the United World of tomorrow.

Already this new nation, distinct from every State, has reached the stage of constitution, which took place at a Constituent Assembly held in the Temple of Peace at Cardiff in Wales, August 27th-30th, 1956. It is now building up Communities in every continent preparatory to the holding of its first parliament in the autumn of 1958, and every week new applications for citizenship are being received at its world office in London at 13 Prince of Wales Terrace, Kensington, W.8.

Here is no purpose of domination or power-seeking. What has come to birth in this time of unprecedented crisis and opportunity is a Servant-Nation to demonstrate active good will and helpfulness, and to exhibit in the sight of all nations the way of peace and harmony. Here is strength of the spirit, made perfect in weakness, charting the international path for our feet by experiment and example.

In the end there must prevail a will to live together in harmony. To cultivate and develop that will offers the only sure safeguard of our peace we can ever have. To understand, and to be understood, to reconcile, and to be reconciled, this is the only basis for Peaceful Co-existence. Any ideology for mankind which does not preach and practise this is a sham and a fraud. To express it concretely and constantly is the only aim worthy of the dignity of men and nations.

HUGH J. SCHONFIELD

CABBAGES AND ROSES

[HERE is a cogent plea for integral living offered by **Dr. K. R. Srinivasa Iyengar**. But he also is for choosing rightly when temporal and timeless standards clash. — ED.]

WHAT would you plant: Cabbages or Roses? The obvious assumption behind the question is that one must choose between planting cabbages and planting roses, that one cannot possibly plant them both. Cabbages (also wheat, rice, potatoes) are our daily food: we cannot live without them. Grow more cabbages, then. As for roses (also art, poetry, philosophy, religion), they are for decorative purposes: one can conceivably live without them. Growing roses, growing more roses, is optional; it is not a constituent of the "core of the plan"; it is not quite integral to the design for living!

When our boys and girls — the seedlings of the future — enter the portals of our schools and colleges, they are suddenly asked: What would you elect, Science or the Humanities? Would you study science (or technology, medicine, commerce, public administration) and ensure for yourself a prosperous career, or study the humanities (literature, music, history, philosophy), cultivate dreams and pursue shadows, and stand aloof from the ramifications of total planning? More and more it is being seen that to dichotomize experience or knowledge is neither necessary nor wise, that a little philosophy will not hurt the man of science or a little science the student of the humanities.

Cabbages or Roses? Science or the Humanities? Mammon or God? Such categorical divisions — such peremptory demands that one must choose either the former or the latter — tend to oversimplify, and hence falsify, the real problem of human life. Children are often wiser in their reactions than adults. What would you have: this sugar-plum or this celluloid baby? Very likely the child would answer: Both, if you please! We should verily think like little children if we desire entry into the Kingdom of Happiness. Cabbages or Roses? Both, if you please! As a Chinese philosopher said, let us grow cabbages to have the strength to grow roses. Shall man live by bread alone? We shall need bread, for it seems that without it we cannot live; but we shall need other things too — imponderable things. We have no doubt to eat to live, and we shall have to learn to live wisely, purposefully. Art or Science? Both, again, for they are not irreconcilables. Mammon or God? No, it is not fair to pose the question like this: Mammon is a perverted spirit, a fallen archangel, a denizen of Hell — so

why put him on a par with God? But Lakshmi, Kali, Saraswati, Ishwari—they are goddesses all; they are but the divers Powers of the supreme Creatrix, and so serving one need not mean denying the others.

From inanimate matter to life in its lower forms in plant, bird and animal, and higher forms in certain animals and man, has been a gradual extension, a deepening and heightening, of consciousness. For civilized man, the struggle for existence means much more than living from day to day and perpetuating the species somehow. Man's life would appear to be a harmonious and delicate adjustment between a chemical system, an electrical system and a nervous or psychic system; if one fails in maintaining that adjustment the intimate union itself ceases to be. The chemical system and the electrical system seem to have retained their essential character over a period of tens of thousands of years; but the third partner is a continually changing phenomenon. Instinct is now allied to intelligence; memory, fancy and imagination are powerful forces; and there are further reserves—psychic, spiritual—that are or could be brought into play. It is these ultimately that have helped man to master his destiny in so many ways; it is these that have built the glittering edifices of our culture and civilization, our arts of peace and of war. Yet life itself is possible only so long as the three systems work in complete collaboration: failure at one point may mean the ruin of the whole.

If, then, cultivating cabbages need be no obstacle to cultivating roses; if one may pursue scientific and technological studies, yet prove not unmindful of the humanizing, liberalizing influence of the humanities; if one may worship Lakshmi without denying Kali or Saraswati or Ishwari, or, rather, worship Lakshmi because she is also the other three—why, then, should it not be possible for one to earn one's livelihood in a profession or vocation, without necessarily shutting out the "higher" life? The true artist weaves marvellous rhythms, not merely because he has to earn his bread and butter, but also or principally because he achieves an inner satisfaction—a realization, shall we say—that must transcend strictly economic categories. Do we owe Shakespeare's immortal tragedies merely to his desire to fabricate box-office hits? Be it a poet or a painter, a mason or a silversmith, a soldier or a teacher, nay, even a professional politician or a travelling salesman—does not each of these cultivate a little bed of roses alongside the more prominent field of cabbages? Selfish as we seem and even want to be, "hard-headed" and "severely practical," "idealism" will come breaking in—the "higher life" cannot be wholly kept out.

The law of successful life is inclusiveness, integral living and harmony;

not exclusiveness, self-division and disintegration. Realization can come only through a continual experimenting with integral living—as witnessed, say, in the career of Herman Hesse's Siddhartha—and not by planning ready or easy retreats from the field of Kurukshetra. To think that this one way is alone the road to realization, that there are no others, or that the way is a very short or straight one, is to succumb to facile mental constructions. Every individual has to work out his own salvation with diligence, and a single rule will not apply to all.

T. S. Eliot has been a prosperous publisher for years, but he has also written *Four Quartets*. Simone Weil thought that she should do manual labour, share the life of the industrial worker and the farm hand, if she was really to prove worthy of the higher life that seemed insistently to beckon to her. Gandhiji felt that he should spin with unfailing regularity if the higher purposes of his life were to be geared to the right directions. R. D. Ranade held high posts in the Allahabad University, but these did not interfere with his spiritual life. Wordsworth was an efficient distributor of stamps, but this did not prevent his opening his mind to the intimations of immortality. The lives of the world's great saints demonstrate that no profession, no occupation, neither race nor colour, neither sex nor position in society, need necessarily bar the door to the higher life. There have even been instances of men deliberately electing the "lower" life so that the "higher" might open out in the fulness of time. Of the *Avatar* himself it has been said:—

He who would bring the heavens down
Must himself descend into clay,
And the burden of earthly nature bear
And tread the dolorous way.

A Lincoln was driven to fight a civil war that he hated so that a higher possibility might not be ruled out altogether. Many thousands of young men have fought and killed and been killed—because they have hankered after a better world and lasting peace on earth. Fair is foul, and foul is fair; one needs more than formal knowledge—one needs a deeper vision—to pierce through the seeming dualities and see into the real truth of things.

Life is an invitation to work, and one lives because one works. Rajaji says at the conclusion of his *Ramayana*:—

> Let no one look upon work as a burden. Good work is the secret that keeps life going. While we should not hanker after results, life without work would be unendurable.

Without work there is no life; still not any work but *good* work is the

key to the higher life. Now, what exactly is *good* work?

Supposing work is linked up with the incidental making of money: is it tainted work? Suppose work involves the exercise of power over others: is it to be shunned as something vile or wicked? Suppose work entails judging or punishing or interfering with the lives of others: is such work to be avoided as being too dangerous for our continued peace of mind? Suppose work means routine or fiddling with red tape or the rough-and-tumble of managing masses of humanity: is such work too tame, or too difficult or disgusting? Something or other can be said against all forms of work: yet work of some sort cannot be avoided. What is important is to remember that any work done in the proper spirit is "good" work. There is pleasure in cleansing places or utensils—although it is "dirty" work, if you will!—because what can be more thrilling than turning ugliness into beauty, foulness into cleanliness? The farmers experience visible pleasure, although much hard labour too is called for, in turning lands seemingly barren and dead into fields of green, smiling with their promise of abundance at harvest time. It is not work that is tiring or degrading but the wrong attitude one brings to one's work; it is the involvement of passions in the work and the tensions set up by these passions that degrade work and poison its fruits.

Work leads indeed to the acquisition of money, knowledge, power, position—and all these could be abused, and so prove a hindrance to the higher life of the spirit. Everything can be abused and wasted: power in its infinite forms can be used wisely as well as abused abominably; wealth can be wasted; grace can be wasted; and position can be criminally abused. We have heard how some *Rishis* of old misused even the power of *tapasya*, how beauty has rough-handled the destinies of nations, how goodness itself has been imposed upon and has apparently led to evil consequences.

Work is verily the bread that sustains life—and alas! work of any kind is apt to start chain reactions whose ultimate outcome it is not given to us to foresee. A grandiose philanthropic scheme may crash into ruin, while a seemingly trivial action may bring forth a harvest of glorious fulfilment. Terribly limited is our understanding of the consequences of our work, yet work we must. Work may bring in money and comfort, recognition and fame, but these should not be the motive-force of work; work may help us to attain a position of power and influence, yet these too should not be the mainsprings of our *karma*. To what end, then, must our *karma* be directed? Do not hanker after results, say the wise; *nishkama karma*, as the *Gita* calls it.

Is this a negative aim, anæmic in its impulsion, and too coldly correct to inspire the mass of mankind? Whether as physician or lawyer, architect or artisan, teacher or civil servant, soldier or sanitary engineer, one labours because without work life would be intolerable, but also because—isn't it true?— one finds the work itself interesting or exciting, one almost loves the work or learns to love it, and would fain make it an offering, however humble, to—whom? Work as offering—not to the insatiable ego within, but to the veiled Divinity that watches over us and shapes our ends; not desireless *karma*, but *karma* as an offering to the Supreme, as a participation in the operations of that immaculate and infinite Power—like the squirrel eagerly contributing its mite to the construction of the causeway that conveyed Rama and Lakshmana and the *vanara* hosts to Lanka. Is such *karma* impossible? Must *karma* necessarily mean increasing attachment to the earth-crust?

It is the law of life that either we work or we perish. But, if we work unmindful of the imperatives of *Dharma* where there is no ambiguity about them, we bring about the sickness and possible death of the soul. The end of work is not work but self-realization through the *Yoga* of the reverent offering of our *karma* to the Power that is apart yet draws us, that is within yet is often denied by us. Realization comes through the progressive attainment of the double harmony—the harmony without and the harmony within—and through the vigilant exercise of the double vision, the temporal and the timeless. Work degrades and destroys only when we deliberately deny the Light; when, although the spirit sees the goal at some distance, the flesh is afraid or unwilling to make the climb; when, although seeing like Bibhishana that a certain course is wrong, we lack his courage and prefer the way of slothful acquiescence.

Comfort is welcome, and mere asceticism has little to recommend it; but right living, *Dharma*, is what really comforts the soul, and hence it is the part of wisdom to see that one's actions do not stifle the voice within—the "inner mumble" as Mr. E. M. Forster calls it—the mystical harmonies of the City of Heaven. In other words, it is mere honesty in accounting to render unto Cæsar the things that are Cæsar's, but only to God the things that are God's. One hears voices around one, responds to them, too; yet one also inwardly possesses one's soul in patience, waiting to hear another voice, dear beyond words. One sings before an appreciative audience, but also *to* the unseen *Sahridaya* whose approbation is the whole point and purpose of the music.

The temporal measure is visible; it affects us at once; but there is another measure there all the time—we are seldom left in doubt about

it—and when the two standards openly clash, as sometimes they do, we shall need the faith, the courage, to reject the temporal in favour of the timeless. The crisis comes to different people at different times and in different forms—but when the hour of decision strikes, one must choose aright. In their several ways, great souls like the Buddha, Ashoka, Christ—in our own days, Aurobindo, Gandhiji, Schweitzer—took firm decisions when the claims of the temporal and the timeless came into collision, and they blazed trails of glory that are a permanent inspiration to mankind. But even far humbler people have had occasionally to make a difficult choice; and, if they can make the right choice regardless of temporary inconvenience or persecution, they too can be counted among the vessels of the Spirit. Let us by all means grow our cabbages in abundance, but the Roses—ah, the Roses—let us invoke them and cherish them too.

Rose of God, smitten purple with the incarnate divine Desire,
Rose of Life, crowded with petals, colour's lyre!
Transform the body of the mortal like a sweet and magical rhyme,
Bridge our earthhood and heavenhood, make deathless the children of Time.

K. R. SRINIVASA IYENGAR

THE INCREASE of wealth has brought into the colleges, in rapidly augmenting numbers, the sons of very rich men, and lads who expect to inherit wealth are not as easily stimulated to effort, are not as apt to form definite and serious purposes, as those who know that they must whet their wits for the struggle of life.

The real intellectual life of a body of undergraduates, if there be any, manifests itself, not in the classroom, but in what they do and talk of and set before themselves as their favourite objects between classes and lectures.

—WOODROW WILSON

THE DOCTRINE OF KARMA IN THE UPANISHADS

[**Shri H. G. Narahari** with his usual care examines in this essay the twin doctrines of Karma and Reincarnation in the major Upanishads. The language of the Upanishadic thinkers seems metaphorical and even involved to our minds educated in a materialistic and commercial civilization. The assurance with which the doctrines are spoken of points to certainty of understanding. Also, the short, almost terse, aphoristic sentences in which the complex teachings pertaining to the twin doctrines are phrased indicate that the speakers were familiar with the full details and took for granted numerous basic ideas. It is therefore difficult for the inquirer of our century to understand fully or even coherently from the Upanishadic statements these doctrines and to make good and practical use of their important implications. If Karma is true — and it is — and if Reincarnation is the process by which the immortal human soul grows from power and knowledge to greater power and knowledge, their practical and pragmatic value is great. To apply in daily living these teachings, *i.e.*, to live, day by day, in the faith that we have lived before and will do so again, reaping now what we have sown and sowing for our future harvests, and that we are doing so in the company of others who have been and now are friends or enemies — these and other thoughts have a profound significance. For such practical living we need a more detailed exposition of Reincarnation and Karma. Such is available in *The Secret Doctrine* of H. P. Blavatsky (see Vol. I, pp. 639–45; also Vol. II, pp. 303–6; *The Key to Theosophy*, Sections VIII and IX); also in Chapters 8 to 14 of W. Q. Judge's *Ocean of Theosophy* and his lucid and convincing articles reprinted in *Vernal Blooms* and *The Heart Doctrine*. — ED.]

NOT in idle fancy, not out of love of speculation, was the doctrine of Karma ever conceived in India. To its upholders it is the only convincing answer to the obvious irregularities in life, to the diversity of experience between man and man. It is the "most plausible philosophic explanation of the phenomena of instinctive knowledge,"[1] of sin, and of dreaming and remembrance of things not experienced in this life (*iha janmani ananubhavyam*).[2] An early Upanishad poses, in an interesting manner, the important eschatological problem whether death marks the end of man's existence or whether he continues to exist thereafter in one

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[1] HUME: *Thirteen Principal Upanishads*, p. 55.

[2] SHANKARA on *Brihadaranyaka Upanishad*, IV. 3. 9; *cf.* HUME: *Ibid.*

state or another. This is the third question[3] addressed by Naciketas to Yama, the God of Death, who, however, is prepared to answer it only after convincing himself of the earnestness of his inquirer. And the verdict given by Yama, on this occasion, in favour of the latter alternative[4] is also the verdict of the human race represented by the great religions of the world. To choose the former alternative would be, on the very surface of it, to deny the importance of man's self-love.[5]

Already in the Rigvedic period it was known[6] that there is a certain entity, called the Self (*Atman*), in each individual which is unaffected by the circumstances of birth and death. The Upanishads put the idea more definitely when they liken the Self to a drop of water on a lotus-leaf (*bindur iva pushkara*),[7] or describe it metaphorically as the dwarf seated in the middle of the body (*madhye vamanam asinam*)[8] or the passenger (*rathin*) in the chariot (*ratha*) of the body.[9]

Death destroys the body but releases the imperishable (*avinashi*)[10] Self, which, however, has certain appendages attached to it by reason of its association with the body it has discarded. The *Brihadaranyaka Upanishad* (III.2.13) gives a story where Artabhaga is said to have asked Yajnavalkya what remained of the individual after his various senses like the optical, the olfactory and the auditory were destroyed at death. Yajnavalkya's reply is that the question could not be discussed in a crowd. Thereafter the two have their conversation in a secret place, and they are reported to have decided that *karma* (deed) is that which remains, the support resting on which the individual takes the body and organs. The same idea is put more graphically by the *Maitri Upanishad* (IV.2) which likens the individual Self to a lame man bound with the fetters of the result of good and bad.

The *Kaushitaki Upanishad* (I. 2) and the *Katha Upanishad* (V. 7) appear to posit the survival of yet another element besides deed (*karma*), namely, knowledge (*vidya, shruta*). But the *Brihadaranyaka Upanishad* (IV. 4. 2 ff.) has it that it is only through the operation of all the three elements, *karma, vidya* and *purvaprajna* (instinct), that the individual takes up a new form. The Self is likened to a goldsmith and, even as the

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[3] *Katha Upanishad*, I. 20.
[4] *Ibid.*, II. 5 ff.
[5] DEUSSEN: *Philosophy of the Upanishads*, p. 314.
[6] H. G. NARAHARI: *Atman in Pre-Upanisadic Vedic Literature*, pp. 2 ff.
[7] *Maitri Upanishad*, III. 2.
[8] *Katha Upanishad*, V. 3.
[9] *Ibid.*, III. 3.
[10] *Brihadaranyaka Upanishad*, IV.5.14; *Maitri Upanishad*, VII. 5.

latter brings the same lump of gold into various forms, so does the Self crush the five elements, again and again, to form new bodies. Once the new body is ready, the old body and all its ignorance is shaken off by the Self. In this the Self is even like a caterpillar which, having come to the end of one blade of grass, draws itself together before getting hold of another.[11]

Man is thus the doer; as he desires, so he resolves; as he resolves, so he acts; and as he acts, as he conducts himself, so will he be born again. One who does good will have a good birth, and he who does evil will have an evil birth; he becomes good by doing good deeds, bad by bad (*punyah punyena karmana bhavati papah papena*).[12]

Concerning the retribution to man after death for his conduct on earth the Upanishadic philosopher is again faced with the alternative whether it should be of eternal duration or should last only as long as the strength of virtue or vice permits. To accept the first of these alternatives is to expose man to the injustice of being condemned for ever for an offence committed during his short stay on earth, lured by temptations incidental to the "accidents of upbringing and environment," and of being rewarded eternally for some virtuous act for which he is responsible during the same brief period.[13] Only the second alternative seems beyond reproach, and on this supposition is based the Hindu doctrine of Karma and Reincarnation (*Samsara*), which teaches that, after death, our existence continues in other forms and other conditions of space and time. In the poetic language of Dryden we are taught here that

> Souls cannot die, they leave a former home
> And in new bodies dwell, and from them roam.
> Nothing can perish, all things change below,
> For spirits through all forms may come and go.
> Good beasts shall rise to human forms; and men
> If bad, shall backward turn to beasts again.
> Thus through a thousand shapes the Soul shall go,
> And thus fulfill its destiny below.

It is sometimes alleged[14] that the supporters of Reincarnation do not clearly "draw a distinction between the real self which persists and the transitory self which varies from life to life, and which may be allowed to be dependent upon the body." The Upanishads have no confusion in this respect. They clearly

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[11] *Brihadaranyaka Upanishad*, IV.4.3 ff.
[12] *Ibid.*, IV.4.5.
[13] DEUSSEN: *op. cit.*, p. 315.
[14] C. E. M. JOAD: THE ARYAN PATH, August 1936, p. 350.

postulate, as the support of all psychical life, a psychical vesture for the self, which is other and subtler than the visible body and which, though its existence is not commonly realised, accompanies the Self until it finds release.[15]

This "psychical vesture" which envelops the reincarnating self is none other than the subtile body (*lingasharira*)[16] about whose characteristics and dimensions also we are left in no doubt. According to the *Shvetashvatara Upanishad* (V. 8 ff.) this "transitory self" is sun-like in appearance and of the measure of a thumb (*angushthamatra*) when coupled with conception (*sankalpa*) and egoism (*ahamkara*); but, with only the qualities of intellect and of self, he appears to be of the size only of the point of an awl (*aragramatra*). According to another measurement, this self is known to be "a part of the hundredth part of the point of the hair subdivided a hundredfold." Taken as such, this minute entity is neither female nor male, nor even neuter; but it becomes connected with whatever body it takes up. It is also usual to compare the subtile body to a wheel with a single felly or a river of five streams.[17]

Of the actual process of reincarnation also, the Upanishads give quite an elaborate description. The text which is generally accepted to be the *locus classicus* of the doctrine of Reincarnation is available in a twofold recension.[18] The *Brihadaranyaka Upanishad* (VI.2.9 ff.) gives probably the earlier version of the two, and might have been the source of the more elaborate account given in the *Chandogya Upanishad* (V.4 ff.).

In both the recensions of the text, it is easy to see the existence of two distinct parts giving two different views; in the one which speaks of the "Five Fires" (*pancagni*) the burning of the body is compared to the offering of a sacrifice. And just as the libation of the sacrifice goes up to the gods, so also what survives in man after the loss of his body reaches heaven. This immortal part is described, after the analogy of the sacrificial fluid, as "water" (*apas*), and later on as "faith" (*shraddha*). This figurative expression probably means that "the Soul of the work (*karman*) that ascends as the sacrificial vapour (*apas*) is the faith (*shraddha*) with which it is offered."[19] This "faith" travels through the five transitory stations of heaven, atmosphere, earth, man and woman.

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[15] M. Hiriyanna: *Ibid.*, p. 351.

[16] *Shvetashvatara Upanishad*, I. 13; *Maitri Upanishad*, VI. 10 ff.

[17] *Shvetashvatara Upanishad*, I. 4 ff.

[18] For an elaborate study of these recensions of the text, see H. G. Narahari: *op. cit.*, p. 88 ff.

[19] Deussen: *op. cit.*, p. 334.

During this journey it undergoes a successive transformation into *soma*, rain, food, seed and embryo, and in the end comes into a fresh existence. It thus appears that, according to this theory, the Soul travels only to regain a fresh body, and that, beyond this world, it has no other destination at all. We also read of one long and continuous journey without any break which the Soul makes for some time before it comes back to the place wherefrom it started.

The remaining portion of the text gives the other school of opinion concerning the fate of man after death. People are classified into three divisions here, and three different destinations are marked for them after death. Those that either know the "Five Fires" or meditate with faith upon Truth (*Satya*) form a group by themselves, while those that perform philanthropic acts like sacrifice (*yajna*), bounty (*dana*) and penance (*tapas*) form another. Those that belong to neither of these classes go to make the third group. People belonging to the first of these classes live for ever in the world of Brahman, to which they go after death, and never again return to earth, in direct contrast with the tenets of the previous theory, according to which *shraddha* is the primary cause of the Soul's return to earth. These travel by the northward course of the Sun, by the way of the gods (*Devayana*), "which leads them to the gods or to the Absolute Brahman; when, at death, their body is burnt on the pyre, the Soul enters the flame, then the day, the bright-half of the month, the six months when the Sun moves northward," the world of the gods, the Sun and the lightning fire. "A person consisting of mind (*manasa*) enters these regions of lightning, and conducts the Soul to the world of Brahman (*Brahmaloka*) where it stays for ever."[20]

For those of the second variety, there is no permanent destiny at all. After they die they go to the moon, from which they have to return some time or other. They travel by the way of the fathers (*Pitriyana*); the Soul now "first enters the smoke of the pyre, then the night, the dark-half of the month, the six months when the Sun moves southward, the world of the fathers (*Pitriloka*)" and finally the moon, on reaching which they become the food of the gods and are eaten by them, a figurative expression perhaps to denote that their arrival fills up the moon.[21] This state lasts for some time, at the end of which the Soul begins its return journey to earth. It first enters Ether, then successively Wind, Rain and the Earth. At this moment it is turned into food which is eaten and

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[20] H. G. Narahari: *op. cit.*, p. 90 ff.

[21] Keith: *Religion and Philosophy of the Veda and Upanishads*, p. 576.

later transmitted into the womb in the form of seed. Rebirth follows and the cycle goes on again and again. In the language of the *Katha Upanishad* (I.6), man is even like a grain which ripens only to be born again. It will be seen that, in this theory, unlike the previous one, provision is made for some recompense in the other world. Though the Souls do return from the moon, they do not do so immediately after they reach that world. There they stay as long as their deeds permit, and commence their return journey only when their time is up.

About the way by which those of the third variety, who do not know either of these two paths, travel we know nothing. All that is given[22] is that such a one is reborn either as a worm (*kita*) or a locust (*patanga*) or as a biting fly (*dandashuka*).

Apart from a few verbal changes and other minor variations the only significant divergence in the *Chandogya* recension consists in the distinction it posits among the Souls returning from the moon. The quality of the birth of the returning Soul depends, it is stated here,[23] on the nature of its conduct in the previous existence:—

> ...those of good conduct are reborn as a brahmin, or as a kshatriya, or as a vaishya as the degree of the virtue allows, and those of stinking conduct are reborn as a dog or a hog or as an outcast (*candala*).

The insertion of a third place, namely the moon, besides the two ways (*yana*), for the departing Soul seems to appear superfluous to the *Kaushitaki Upanishad* (I.2), which makes all who die go, without exception, to the moon. There the souls are judged and, according to the result, they go either by the *Devayana* which leads to Brahman without return or take up a new birth in consonance with their past deeds.

A student of the history of the doctrine of *Samsara* in India cannot fail to note that it is the Upanishads that *first* enunciate the doctrine in its finished form; but in these very texts we often[24] meet with ideas, like that the son can free the father from the sins perpetrated by him, which seem to contradict the established doctrine of *Samsara*. But it would be right to look upon such ideas only as one of the many "beliefs of a day when Karma was already recognised,"[25] and relief from it was sought in several ways. Ideas like these, whose endeavour appears to be to make the rigorous law just, yet merciful, and which hence occur only in the role of moderators of an accepted basic law, are abundant in later Indian

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[22] *Brihadaranyaka Upanishad*, VI. 2. 16.

[23] *Chandogya Upanishad*, V. 10. 7.

[24] *Brihadaranyaka Upanishad*, I.5.17; *Kaushitaki Upanishad*, II.11.7.

[25] HOPKINS: *Journal of the Royal Asiatic Society*, 1907, p. 668.

literature, epic, classical, scientific or technical, where the doctrine of *Samsara* is as much a "postulate of Nature as the rising and setting of the Sun."[26] It appears to have been very fashionable in this period to believe that paying the penalty for sin is not the only method of requiting it. "An eye for an eye and a tooth for a tooth" is not at all necessary. If, therefore, we include all these ideas when we study the implications of the doctrine of Karma, with all the clauses it involves, and infer the effect it can possibly have on the minds of those who believe in it, many of the familiar objections against the doctrine would become untenable. Professor Ewing has had occasion recently[27] to consider one of these objections, which would have that the belief in Reincarnation breeds in its votaries a sense of hard-heartedness which makes them unsympathetic to the miseries of others. "How far this is true as a statement about the actual effects of the belief" Professor Ewing is not sure, but, if at all the statement is true, he would suggest[28] that

> any such evil effects would be due not to the belief in reincarnation as such but to the further belief that one's good or bad fortune was proportioned to one's previous goodness or badness.

That the Professor's misgivings are fully justified is borne out by the evidence of Hindu epic literature, which combines belief in voluntary transference of merit with the doctrine of *Samsara*, which was really axiomatic in that age. King Vipashcit, who, for a small offence, had to visit hell on his way to heaven, finds that his presence in hell is soothing to the inmates of this region undergoing torture. Taking compassion on these sufferers, he offers his good works to relieve them of their misery.[29] And Prahlada seeks,[30] not cessation of rebirth, not the supreme state at which one is endowed with the eight powers, but the power to be one with all beings and suffer with them, thereby alleviating their misery.

H. G. NARAHARI

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[26] GURNER: *Indian Culture*, 1942, IX. 113.
[27] THE ARYAN PATH, February 1957, pp. 51 ff.
[28] *Ibid.*, p. 56.
[29] *Markandeya Purana*, Ch. XV.
[30] *Bhagavata*, IX. 21. 12.

EUROPE SINGS AGAIN

[**Mr. Dudley Glass,** M.A., is a composer and an author; he is also a traveller. In the Victorian Age music was a luxury enjoyed by the few; in the West it has today become almost a necessity as mental nourishment. In India also the arts, and especially music, are passing from the stage of being entertainers to that of being inspiring teachers.— ED.]

WAR and peace both inspire the arts, in particular music. Through history Europe, most beautiful yet most troubled of the continents, has nurtured great masters to create their deathless work, often when grim destruction visited their cities. Beethoven wrote symphonies when the foe was at the gates of Vienna; France's national song was born in the heat of revolution; some of Verdi's most buoyant operas were an Italian outcry against foreign domination.

Even in modern and more far-reaching struggles music—both creative and interpretative—has managed to survive. Seeds have been sown of today's renaissance and peace brings an added musical impulse to many a European shrine. Politics, unrest, are forgotten; year-long activities reach their culmination in numerous summer festivals.

Across the sunny fields of France, free from the Occupation, floats the song of Aix-en-Provence. This noble city where the past lingers is a splash of colour in July when the golden-brown, sun-drenched buildings contrast with long avenues where plane trees cast a dim green shade; when vivid red and yellow Festival pennons wave under the bluest sky. Painters like Cézanne (and for that matter Sir Winston Churchill) have been inspired by Aix; and authors, of the rank of Zola. But in high summer music is supreme, whether from murmuring fountains or from the open courtyard of the fourteenth-century Archbishop's Palace.

After a visit on the way to the Old Museum, with a quaint marionette theatre amongst its furniture and costumes, it is delightful to sit under a starry sky watching the puppets of opera come to life on Cassandre's decorative stage. Enchanting works of Mozart are given, for *The Marriage of Figaro* and *Cosi fan tutte* are at home in all such settings, while Sauguet's *La Carprice de Marianne* is a gentle zephyr from Paris. The gay notes of *Carmen* and *The Barber of Seville* bring Spain even nearer and remind us that Pablo Casals has his own cello festival at Prades in the Pyrenees.

One unforgettable year the Aix domain extended to an operatic production in the wild, romantic district of Les Baux. Once a flourishing feudal court where troubadours sang, this is now a mass of ruins on a mountain

spur. Yet in its haunted, rocky valley music echoed again in the shape of *Mireille*, a romance by Mistral, the Provençal poet, turned into an opera by Gounod. The story is of southern France; so the characteristic costumes and local colour were especially effective. Some of the audience of thousands arrived in cars or coaches, others, of the soil, suitably on horseback!

This artistic manifestation at Aix-en-Provence or in its neighbourhood is much to the credit of France. So is that at Tours, which combines its Music Festival with something more than the floodlighting of the Chateaux of the Loire, Chambord and the other architectural gems. These, in the new artistic medium called "*Son et Lumière*," tell their histories with recorded voices to the accompaniment of a "colour organ," and specially composed music paints its own picture. The fascinating habit spreads, by way of Paris, to Versailles, where *Toutes les Gloires de France* — to a script by André Maurois and music by Jacques Ibert — are unfolded in a kaleidoscopic mingling of sound and light.

Austria is also to the fore with Festivals; indeed it might be said that Salzburg has led the way since 1922, when the first reminder came to the world that there was Mozart's birthplace. Among its relics of the youthful master this mountain-set city has annexed from Vienna the summer-house in which he composed *The Magic Flute*. There can be no gainsaying the excellent performances of his operas at the Municipal Theatre, or of those orchestral concerts presided over, during the years, by such giants as Furtwangler, Bruno Walter, not to forget the composer Richard Strauss.

Mozart shares the honours with another attraction at Salzburg, Hugo von Hoffmannsthal's miracle play *Everyman*. First presented by Max Reinhardt (whose "castle" by a lake brings memories of this genius in large-scale staging), it continues to show its pageantry on the Domplatz. The effect spreads beyond the steps of the Cathedral when more of Salzburg contributes and bells peal from distant churches and hills bathed in a sunset glow, thus providing the wider "wings."

Vienna has always spelt music, even if wars, revolution or occupation have tried to sadden this lovely city encircled by woods, nestling close to the blue Danube. Now the iron-grey curtain has lifted and at Festival time the sumptuous palaces along the "Ring" boulevards are liberally hung with a huge "W" (for "Wien") in red and white national colours. Finest of all, to the music-lover, is the Vienna State Opera, risen like a phœnix from its fire of 1945. Here Strauss's brilliant waltz-opera, *Der Rosenkavalier*, can lilt to the heart's content in a correspondingly rococo

setting of cream and gold; or *Die Meistersinger* of Wagner march triumphantly from the overture to the Prize Song.

When Hans Sachs, the cobbler-poet, sings his praise of the sacred art of music to the Nurembergers in their green meadow by the river, not only they applaud. The Viennese public in a miraculously restored opera-house stand up spontaneously and visitors are caught in the spell.

Vienna can be proud, too, of its Volksopera (People's Opera) where operettas spectacularly staged are a joyous asset to the Festival. Such light classics as *Die Fledermaus* occasionally dance off to make their bow in the splendour of a once royal park. If Emperors no longer hold court at Schönbrunn, Johann Strauss still reigns in his own medium and deserves a palace façade as backcloth to the sweep of crinolines at masked balls, the rise and fall of illuminated fountains to his elegant rhythms.

In contrast, Beethoven thunders his orchestral themes in the Konzerthaus, or whispers them in the sound of the brook near Grinzing, where he wrote his Pastoral Symphony. As for Schubert, that true son of Vienna, his memory is serenaded by a male choir during the annual Schubertiade. They make their music in the garden of his birth-house, a linden tree rustling in sympathy and even the birds joining in.

The Vienna Boys' Choir, although known in many parts of the globe, belongs to the very heart of this ancient city. A few music-lovers may be privileged to hear fresh, young voices that are yet the product of long tradition — the singers being unseen — in the small but lofty chapel hidden in the Hofburg Palace.

That Middle-European cradle of the classics, Germany, resounds with Festivals, the acknowledged leader of them being Bayreuth. On a wooded hill in this sleepy old town the "Festspielhaus" built by Wagner reawakens every summer with performances of his music-dramas. The master's ritual is observed, trumpeters sounding a fanfare to call the audience into a theatre that is more like a shrine. Of simple design, it has a sunken orchestra pit, so that the sounds seem to be produced by an invisible agency, and a feeling of atmosphere befitting the heroic *Ring of the Nibelungen*, the mystical *Parsifal*. All that has changed is the staging — now stark and symbolic — as devised by a grandson, Wieland Wagner, to let the flame of the lofty subjects burn the brighter.

This is only one of the German centres paying tribute to a local celebrity. The mighty Bach has many associations with mediæval Ansbach, so his masses and suites are to be heard in the Cathedral and in the Orangery and galleried hall of the Franconian margrave's residence where he was court composer. Those Gothic spires, red gabled roofs and elaborate

interiors are a far cry from the modern buildings at Bonn, the new Federal Capital, largely rebuilt from its ashes. Yet one historic house is preserved and treasured, with a small top room at the back where Beethoven first saw the light. The city of the plain, past which the Rhine rolls with many legends, proudly retells this once every year, to music.

Italy, another age-old land of song, can also mingle past and present, producing the International Festival of Contemporary Music by the canals of Venice. St. Mark's Cathedral, splendid with mosaic, and the Fenice, Europe's oldest opera-house, built in 1637, lend themselves to the music, vocal and instrumental, that expresses this brave, new era. It comes with its challenging note not inappropriately when summer is blending into bracing autumn. The right season is also observed with the "Maggio Musicale" at Florence, for this heralds the spring in the cradle of Italian art by the golden Arno. Each May the Boboli Gardens, with their lovely lakes and classic sculpture, blossom with ballet, opera and symphonies under discerning *maestros*.

Journeying from the warm south to the far north of Europe we find countries that are well on the Festival map. Denmark may wave the magic wand of Hans Andersen at charming little Odense or wear the laurels of *Hamlet* at Shakespeare-haunted Elsinore. Yet it is in Copenhagen, a picturesque capital, where music gladdens the green copper roofs and twisted spires especially as the handmaid of the dance, for the Royal Theatre is famed for its Danish Ballet created by the choreographer Bournonville. During the summer season many delightful ballets are given, including *La Sylphide* and *Napoli*, and this spirit of terpsichore takes flight to Tivoli Gardens, that fairyland of coloured lights where a Chinese-style Pantomime Theatre with a "peacock curtain" is unique in keeping alive the traditional Commedia dell' Arte from Italy. There the adventures of Pierrot, Columbine and Harlequin are mimed in fanciful movements.

Tivoli Gardens is a true home of festival. Besides other entertainments it holds what is surely the world's happiest concert-hall. (This good has been blown out of the ill wind of enemy occupation which destroyed the previous one.) The colour scheme is cheerful; the platform has a star-spangled canopy; what is more, the admission is free on most evenings. Fortunate Copenhageners, to be able to hear the classics in such comfortable conditions—and their own composers, the symphonic Carl Nielsen and the sparkling Lumbye!

It was in Bergen that Grieg, most national of composers, was born; so Norway rightly holds a characteristic Festival in this 900-year-old Hanseatic city. The setting is ideal, for summertime lights the seven

encircling mountains and the gaily-painted wooden houses spilling down to a blue bay. There is artistic quality as well: the "Harmonien" Orchestra is the second oldest in Europe and able to do poetic justice to *Peer Gynt's* strains and the evergreen piano concerto.

Other instruments are to be heard in a passing pageant of folklore making merry in a beflagged market-place. Lur-horns echo the songs of remote valleys; country people stamp and leap in the vigorous Halling-Dance. A typical Norwegian bridal procession in traditional costume is led by a peasant whose bow dances on his Hardanger fiddle with its droning under-strings. In homage he passes by Ole Bull, that violin virtuoso and patriot, whose giant, fantastic figure tops a fountain.

An appealing moment is at "Troldhaugen," Grieg's last home on the sylvan outskirts of Bergen. To pilgrims there is an aura round the "Victorian" villa with a tower, for its pine-walled music-room is filled with memories of the elf-like Edvard and his singer wife Nina. When a soprano, clasping a spray of flowers, puts simple feeling into "Solveig's Song" or a pianist on Grieg's own grand piano catches "Butterfly" in atmospheric notes, they must feel they are back in a fragrant past. Then they wander through a garden wilderness to the "tune-hut" by a fjord where he composed in privacy, or find the grotto in the side of a cliff where this "Orpheus of the North" is buried. "Troldhaugen" is in itself a Festival of Norway just as Finland has only needed the majestic voice of Sibelius and his seven symphonies to call visitors for many seasons to his hall in Helsinki.

Great Britain, more music-minded than is often thought, joins the European cavalcade. Wide-spread London may have to symbolize its contribution in a triumphant Royal Festival Hall, built on a bombed site by the Thames, but there are other notable centres. Long-lived is Three Choirs Festival in Gloucester, Worcester and Hereford, reaching back to 1715 and still resounding through cathedrals. The Eisteddfods of Wales culminate in the annual international event gracing the pleasant vale of Llangollen. Harps awaken a Druidic circle of stones as robed bards are crowned; magnificent voices chant song and poetry in valiant competition.

The south of England can offer incomparable Glyndebourne, near Lewes in the heart of Sussex. John Christie has added an opera wing to his period manor-house, so that intimate audiences find a nest of singing-birds where every note has charm, wit, polish. Long intervals allow them to reflect on the loveliness of Gluck, Rossini and, of course, Mozart while strolling over twilight lawns which merge into the surrounding countryside.

For some years the Glyndebourne *ensemble* was a centrepiece of Edin-

burgh's International Festival. This goes on from strength to strength, for the Scots have brought a flood of music — orchestral and operatic, many a great instrumentalist and vocalist — from all lands to add to their kilted pipe-bands which so spiritedly colour the "Tattoo" outside the castle on the rock.

So in many a European corner of art and song a glorious voice is lifted, not to be silenced by the din of a machine-age, the tumult and uncertainties of post-war, but to bring in master-melodies a new faith in the harmonies of the future.

DUDLEY GLASS

ANIMALS AND MEN

THE BURMA BROADCASTING SERVICE released a talk on the World Day for Animals last October, which was a message from "the Buddhist Archbishop of Latvia," Karlis A. M. Tennisons. This talk was a fervent appeal for the loving kindness and mercy which are the quintessence of Buddhism: pure Compassion, for all sentient beings from men down to plants. This eminent Buddhist also pointed out that in 1923, when he attained his present position,

> ...though the Buddhists in Latvia were only a small minority, the Buddhist spirit in the country was strong. Cruelty to animals was severely punished....

Even trees and fish as well as birds and animals are not only protected by strict laws, but are preserved, fed and cherished, especially during the icy winters in Latvia. He explained that the Latvian people are Aryans and were Buddhists in ancient times; and that their language is clearly related to Sanskrit.

It is a pity that a corruption of the true Buddhist teaching on reincarnation was enunciated in this otherwise fine appeal for universal compassion. But the illogical notion that a human soul may be reborn in an animal body, by way of just retribution for evil done, is mentioned as a Buddhist tenet. "Once a man always a man" has been the teaching of all the great Sages. Nature does not work by sentiment but by Law. Evolution having produced a Thinker, he cannot go back into a form without a human mind or a human brain. Perhaps the Teachings of Lord Buddha are more deeply Compassionate than even some of His devoted and pious disciples realize.

E.P.T.

RELIGIOUS FESTIVALS EDUCATE HINDU MASSES

[In a way we regret that **Shri Moorkoth Kunhappa** has confined his interesting examination to Hindu festivals. Religious festivals arouse higher sentiments in the consciousness of all: thus Christmas or the Ramzan-Id can and should awaken a wholesome curiosity to know and appreciate the meaning and purpose of these non-Hindu festivals. Similarly Christians and Jews, Muslims and Parsis, can derive more than holiday entertainment (often unrelated to the festival) by an inquiry into the origin and evolution of Hindu festivals. The Secular State of today confines its duty to communal festivals by preparing a list of holidays. The educative value of communal festivals is peculiar and potent: unity between religious and provincial groups can be enhanced by a proper cultural use of the important festivals of all groups in the one nation of India. — Ed.]

"How much that was intolerable was accepted!"—the captious critic may exclaim; while the enthusiast can at the same time retort: "How much that was intolerable was softened!"

Those thoughts are uppermost when one considers the uses and abuses of sectarian religious festivals in India. The religious festivals under consideration are those in Hinduism only; because the writer does not want, for obvious reasons, to assign comparative merits to Hindu, Christian, Muslim, Jewish, Jain, Buddhist and Sikh festivals.

The Hindu pantheon has thirty-three crores of gods, almost one god per Hindu; and every one of them has a festival, most of them small, some microscopically so, but nevertheless a festival, with the result that not a day passes without some festival or other being observed somewhere in India. Add to these the festivals of the full moon or the new moon in certain months; those of the eleventh day of the moon like Vaikunth Ekadashi; the fifth day of the moon, like Vasanta Panchami, etc.; and again the moon enjoys a large share in the festivals of India. Some of the festivals are grimly devoted to prayers and fasting for departed ancestors; certain others are celebrated, like Holi, with boisterous revels, often crude. The sun is honoured at each solstice, and, of course, at every eclipse. Moreover every hill in India, from the Himalayas to the Western Ghats, every river from the Ganges to the Kaveri, every waterfall and important lake, has its own festival, sometimes localized, sometimes wide-spread.

All these would be enough to make a foreigner ask: Do these Indians find time to work? But that is not the end of the catalogue. Each season

has its peculiar festivals of prayers, of sacrifices, or of song and dance, according to the mood of the season; and every village has a shrine (some more than one), with a fixed date for its festival. In fact my original statement that not a day passes in India without some festival being celebrated is an underestimate; a few hundred festivals every day scattered throughout the length and breadth of this vast subcontinent would be more correct.

The rural areas are, however, so vast, their population so great and the means of communication so meagre that very often these festivals pass unnoticed by any except the actual participants in them. Nevertheless the effects of religious festivals on society and on the individual are even today so great in India that anyone who reflects upon the country's future should study them carefully, understand them sympathetically and utilize them wisely for the betterment of the nation.

Eighty per cent of Indians live in villages. Religious festivals are, by and large, their chief source of amusement, colour and communal gaiety. They furnish occasions when men can satisfy their gregarious instinct, their craving for escape from the grimness of the villager's daily life, their supreme need for the consoling faith in some power on whom they can lean in times of stress.

It is around the temples that the festivals are centred. At the chief festivals there are special ceremonies, processions, music, dancing, fireworks, displays of acrobatics, lectures, plays and various other entertainments of a traditional sort. Families reassemble for them; members living in widely separated places make it a point to reach home. Even the prodigal son finds this an excellent time to return to the fold and enjoy unquestioned "the fatted calf," which in any case would be already prepared. Relations who have been having strained relationships, of which they are tired and penitent, can then forget and forgive without losing face Even the outsider gets a welcome smile; and not very long ago — the writer remembers those days — any stranger could walk into any house in the locality where the festival was being held, and be sure of getting something to eat and drink, from a snack to a meal, according to his timing of the visit. Piety, filial affection, friendliness, forgiveness, generosity, social solidarity, delightful entertainment, the excitement of being in a crowd, the pride of sharing in a grand event, are all promoted by these festivals.

Savitri told Yama, the god of death, that if one walked in step with another for seven steps, the two became friends; and building upon the claims of that "seven-step" acquaintance she argued with him and wrested her dead husband's life from the very hands of the god of death. Taking

part in a common festival has a very strong cementing effect on the members of a society. They feel so strongly united that sometimes communal riots take place on such occasions for trivial reasons, clashes between sections which otherwise live side by side like brothers day in and day out throughout the year. The day after the riot they again continue the even tenor of their lives.

Like all other countries, India has utilized festivals for consolidating the society. Festivals that have an all-India vogue—like the Durga Puja and the Deepavali—have had their share in consolidating India into one country. The Hindu is enjoined to visit the five great holy places of the country once at least in his life. By the time he has been to Rameshwaram and Rishikesh, Kamakhya in Assam and Dwaraka in the West, with Banaras, Vrindaban, etc., thrown in, and has bathed in the Ganges, the Godaveri, the Krishna, the Narmada, the Kaveri, as his own holy rivers, he has religiously identified himself with the whole of India. The South Indian may feel out of place in the cities of Allahabad or Patna, but not so in Prayag or Kashi. There he feels that he is in his own native land, the joint inheritor of an ancient culture. The congregation of millions at the Kumbha Melas, and at solar eclipses, in holy places does give the various types of Indians a physical, cultural and traditional sense of unity. Pilgrimages during festivals and on sacred occasions have done much to forge the communities of India into one big family.

Many tears are shed over the sad fact of the large percentage of illiteracy that still exists in India. When one considers, however, the fare provided for reading, one sometimes wonders whether illiteracy cannot be a blessing in disguise. Even after learning to read and write, it takes much study and pains, with correct guidance at every step, for a man to absorb real culture through reading books in the solitude of his house. The Indian method of inculcating culture was through the festivals. Their religious nature is too obvious to be mentioned.

Every Indian, however illiterate he may be, knows the outline of the epics *Ramayana, Mahabharata, Bhagavata,* etc.; he also knows some of the more important inspiring and ennobling episodes like the stories of Nala, of Savitri, of Harishchandra, etc. How does he know? He knows them because they are narrated at festivals by very interesting story-tellers.

There are certain communities whose men and women learn the Puranas by heart and sing them at festivals. The anecdotes are versified and sung, sometimes to the accompaniment of dancing and music—which is how Bharata Natyam came into being. Specially interesting stories are made into plays, and enacted in *jatras* and *kathakalis* (fairs and dance-dramas).

There are castes whose traditional occupation is to narrate stories, with annotations that bring out their applications to daily life and social responsibilities. They do not mind interrupting the thread of a tale to dilate upon the duties of a father, a citizen, a king or a leader. The audience, who already know the tale, do not mind the interruption so long as it is interesting. Humorous asides, dipped in caustic irony, on the vagaries of sophisticated men and women send the audience into roars of laughter, and send them home thinking on those things.

Thanks to all these, the illiterate Indian peasant has a knowledge of philosophy sufficient to make him say "Thy will, Lord, not mine." He knows his duties as a member of the community. He knows the rudiments of government. He knows enough practical psychology. It is in fact astonishing what an amount of living knowledge the illiterate have; and even more surprising are the opportunities that they get to acquire this knowledge without going to school, without reading books, without being bored and, above all, without becoming highbrows. Indian festivals have played a very important part in keeping alive the culture of India. Before pitying the Indian as an ignoramus merely because he is illiterate let us remember all this.

Unfortunately, however, the culture that is imparted in festivals and which inspires them was suited to life in India some ten centuries ago. In the twentieth century, especially, when the world is moving with the speed of jet-planes, most of what is learnt through these *jatras* and *harikathas* (lay sermons with a mythological basis) has little bearing on modern life. The fundamental values in life do not change, one might say with truth; but when their application is not seen, the common man in the street feels that all this is unreal, outmoded and useless. So the country at large is abandoning these excellent and efficient instruments of culture altogether. If only the contents of those speeches, annotations, songs and dances were suitably adapted, they would spread important ideas, suited to modern life in cities and in industries, like wild fire. Compared to that the process of literacy is painfully, if not tragically, slow.

"By whatever paths men worship me, they all come to me," says the Lord in the *Gita*. This great truth has been misunderstood to mean that the crudest forms of worship, some of them almost on the level of devil-worship, should be permitted to live long and be preserved like pieces in a museum. The equally important principle that we shall fail to be human beings if we do not help our fellow men to improve spiritually has been very sadly neglected. The belief in reincarnation, in itself a

highly intellectual and logical belief, has also contributed to the bad habit of not attempting to raise the spiritual level of our less fortunate countrymen. "When you have plenty of births, there is plenty of time to evolve" is the attitude. On the other hand, Christians believing in only one short life, followed by an eternity of hell or heaven, have naturally no time to be patient with the slow evolution of spirituality. Hence their zeal for conversion, which sometimes degenerates into intolerance. Hindu tolerance unfortunately stopped at non-interference and simultaneously created water-tight sects with all their jealousies, animosities, "hatred, scoffing and abuse." The caste system is written in bold letters and emphasized by italics at every festival. There are respective places in the temples for respective castes, much more rigid than the list of precedence at diplomatic receptions.

Although the festivals and the functions attached to them have, for want of adaptation, lost their significance, and man no longer goes to them to drink of the wisdom of life, the traditional belief in their religious significance, the sectarian pride each sect has in its own festivals, make men cling to them long after they have lost their usefulness.

When Aldous Huxley saw millions of Hindus in Banaras in 1934 bathing in the Ganges during the solar eclipse, he exclaimed: "Four million Hindus will assemble to save the sun god from being devoured; how many will assemble to save India?"

That is just the point. The enthusiasm still shown, the great energy spent by the people, the money lavished on festivities, the extremes of discomfort which they endure to take part in them, the religious scrupulousness with which they perform the rites, all indicate that, if only this vast flow of human effort could be utilized to such purposes as it was when the festivals came into being, we could be a greater nation without regimentation, by the willing and enthusiastic co-operation of the masses.

M. KUNHAPPA

NEW BOOKS AND OLD

Testament of Experience: An Autobiographical Story of the Years 1925-1950. By VERA BRITTAIN. (Victor Gollancz, Ltd., London. 480 pp. 1957. 21*s*.)

Miss Vera Brittain has come in for a good deal of castigation from some British literary critics for the sequel to her *Testament of Youth*. Literary criticism in the West has passed into a queer phase, too often confusing ideas with style, and many of her adverse critics seem unable to distinguish between the two. If a critic holds the view that for Miss Brittain to have been a pacifist when the bombs were falling and crashing on London was *ipso facto* an act of unpatriotic treachery, he feels himself justified in demolishing her literary style on the assumption that what he personally does not consider "good form" is necessarily bad writing.

We believe that it requires courage and fortitude of a high order to respect peace and reason when everybody else is losing their heads in an orgy of killing. It is both petty and stupid to attack a writer of integrity simply because she has had the courage to stand by her convictions in time of war. English literature will be a dead language indeed if ever her kind gave way to the pressure to conform which is nowadays brought upon them, not only by critics, but by every possible means the heavy hand of political and military prejudice can devise.

In *Testament of Experience*, the latest volume of her autobiography, Miss Brittain writes:—

> One of militarism's subtlest and most damaging weapons is misrepresentation; that is, the presentation of an honest opinion or activity in such a fashion as to arouse the suspicions of others.

Needless to say, suspicion is easily cast upon those who believe in what Vera Brittain calls "the ultimate transcendence of love over power." She holds the view that Christ died for this, and derives her moral strength from its validity, and not from any political calculations which may, or may not, have the blessings of a State Church.

Her new book is valuable not only for the varied public and private events it covers from 1925 to the present day, but also for the testament it gives of one who has been tested in the fire of experience and not found wanting. Many of her critics have called her humourless. It is not, however, her seriousness they object to, but the particular things against which her wit is directed. She quotes with devastating effect a disciple of Dick Sheppard who, on the outbreak of war, coined this aphorism: "There is more rejoicing in the Ministry of Information over one repentant pacifist, than over ninety and nine good militarists which need no repentance."

Having said this, we must add that there are opinions in *Testament of Experience* with which we do not agree. There are estimates of people and events which we consider at fault. But because of that we are not going to follow the current literary trend and call Miss Brittain's a bad book. On the contrary, we found her story enthralling, and willingly concede to her the respect to which a fine woman, a brave pacifist and a good writer is entitled.

DENNIS GRAY STOLL

Tongues of Angels. By SYLVA NORMAN. (Secker and Warburg, Ltd., London. 296 pp. 1957. 18*s*.)

The first thing to be said about this highly individual novel is that it could have been written only in this age — which is very much more than can be said of many "modern" novels.

Arnold Bennett held that one should be able to state the theme of a novel in ten words. Well, at a venture, the theme of this novel is the gaping gap which divides Profession from Performance. Need it be added that *Tongues of Angels* is concerned with self-styled idealists?

The time-setting is just after the end of World War II. And this is the story.

Jakob Kussenmacht, who mistakes hysteria for creative energy, but has the magnetism which some fanatics possess, conceives the idea of founding a new Society to "Save Europe's Art Treasures and to protest against this terrible destruction."

In due course a Conference is held, in a nunnery converted into an hotel in a neutral country, where Kussenmacht and a polyglot crowd of Delegates, plus lady secretaries, duly assemble. The importance of the lady secretaries — and the fundamental attraction of the proletarian Lotta Zubli — cannot be overemphasized.

Inevitably, they all quarrel about everything under the sun and moon. One Delegate succinctly sums up the situation to one of the lady secretaries, while patting her knee: "Idealism, fair lady. We are all devoted to the cause— but we hate each other." As to morals: "He was not promiscuous; having chosen his object, he inclined towards loyalty for an entire week."

The Conference, of course, achieves nothing. It ends with a Resolution, pregnant with pious platitudes.

Miss Sylva Norman, writing with great verve, achieves a new kind of satire — a satire of gossamer gaiety, of benevolent tolerance and uncritical detachment, which seems to imply: "Well, here you are! This is what happened. What do you make of it?"

A naïve reader might regard the first few chapters as an "extravaganza," but, surely, eventually the hallucinating possibility would emerge that the behind-the-scenes activities of International Conferences may resemble those depicted by Miss Sylva Norman with such infectious *insouciance*!

She has written a unique book.

The jacket design, by Robert Hunt, reflects the spirit of the novel and is highly decorative and most amusing.

CLAUDE HOUGHTON

An Introduction to Asian Religions. By E. G. PARRINDER. (Society for Promoting Christian Knowledge, London. vi+138 pp. 1957. 4*s*. 6*d*.)

The Introductory states that the work

> aims at presenting the main facts about the living and literary non-Christian religions, for those who have no previous knowledge of these religions .... short historical backgrounds are given, with some account of their scriptures and religious life, and then an attempt is made to indicate something of the position of these religions under modern conditions.

Clearly a stout bibliography and good balance of the material are essential, but for the former we are told on the back cover:—

> The short bibliographies accompanying each chapter have deliberately been restricted to cheap and modern books that the ordinary reader may easily obtain for further study.

The inaccuracies resulting from this procedure are, of course, numerous, while the author feels entitled to claim:—

> Indirect Christian influence may also be seen in some modern Asian religious movements, and in the translation of some of their scriptures into European languages.

Concerning the general balance, it

seems the author is more concerned with tit-bits of history and sociology than with the tenets of the religions. Such outstanding facts as the Zoroastrian contribution to the doctrines of judgment and the resurrection of the body, and the Islamic view of a Deity not subject to human sentiments, are not mentioned; while the epoch-making Brahman-Atman ideal of the Upanishads appears almost incidentally in spite of a good quotation from the *Chhandogya Upanishad*. The Four Noble Truths of Buddhism are not stated in their classic form and the Chain of Dependent Origination is omitted; yet both these teachings are basic to Buddhism and therefore essentially present in all schools of Buddhist thought.

With regard to present-day conditions, we read with surprise that in Ceylon "the abstract teaching of the monks has little hold on the life of the masses" and that whether movements for reform "will draw the people as a whole remains to be seen." It also comes as news that "many Japanese are turning away from Buddhism, feeling that it has little to say to the problems of the new Japan."

The statement that the Theosophical societies and the Ramakrishna Mission seek to revive the Vedanta for the West but "too often seem not to realize the full implications of the doctrines they so easily accept. Moreover they tend to react strongly against their own religious heritage . . ." confirms the impression that one gains from the book as a whole, namely, that the author does not intend his "uninformed readers" to venture out of their mental dug-outs.

A. A. G. Bennett

The Way of Zen. By Alan W. Watts. (Thames and Hudson, Ltd., London. xvii + 236 pp. 1957. 25*s*.)

After reading these 200 pages on the background and history of Zen and on its principles and practice, one feels that the numerous problems connected with this "way of liberation" and with writing about it have found a remarkably capable, experienced and perceptive exponent in Alan Watts. Tracing Zen back to its Taoist and Buddhist origins, the author imparts in clear and effortless language not only his knowledge but his understanding of leading concepts in these traditions. In consequence the reader will appreciate all the better that the rather elusive qualities of Zen, its "marvellous activity," its spontaneity and naturalness, derive from a source more lofty than uninhibited selfishness or a mere do-as-you-please policy. The mind, in a word, must and can be trusted to follow its own nature, to let go of itself so that man's identification with his idea of himself may be discarded together with "the pursuit of goals which do not really exist."

This is where Zen begins: at the point where there is nothing further to seek, nothing to be gained — not even the Buddha, for this is what our true non-conceptual self already is. The difficulty is to let the mind work "by itself" instead of causing it to split by our interference, control or examination. To get their students to live Zen, the masters therefore demonstrate it "by giving instantaneous and unpremeditated answers to questions."

This book, which is of a fundamental kind, quotes many delightful prose and verse passages from Zen literature in illustration of points in its well-ordered discussions. By "sitting quietly, doing nothing," the senses open to receive the world and "grow" things in a non-dualistic universe. The final chapter, "Zen in the Arts," describes how Zen can be seen in poetry and painting, in the monastic tea-ceremony and garden-making.

I. B. Horner

Martin Luther: Road to Reformation. By HEINRICH BOEHMER. Translated from the German by JOHN W. DOBERSTEIN and THEODORE G. TAPPERT. (Meridian Books, 1957; Thames and Hudson, London. xiii+449 pp. 1957. 12*s.* 6*d.*)

The learned author of this new biography of Martin Luther devotes his Foreword to an attempt to evaluate the respective roles of heredity and environment in the development of Luther's psychology. Thereafter he pursues a straight path as biographer and so provides the reader with no previous knowledge of the founder of the reformed church which bears his name with a valuable and comprehensive survey of one of the most controversial figures in the religious life of the sixteenth century.

Luther reacted from orthodoxy at a time when the Apostolic Church had discarded an earlier simplicity and purity; a time when the Popes waxed rich and the architectural splendours of St. Peter's itself had been made possible only by the corrupt sale of Indulgences. It was the period of Vanity Fair, the Vanity Fair of Bunyan's *Pilgrim's Progress*.

Sooner or later it was inevitable that there should arise some bold spirit to challenge the papal misrule. It happened to be a German, and a German peasant at that.

That Luther possessed elements of greatness nobody would deny. But is the secret of his psyche to be found, as Dr. Boehmer speculates, in an evaluation of the respective influences of heredity and environment?

We may come nearer the truth if, in place of discussing the family tendency to alcoholism and violence, we regard the influence of childhood experience on character formation. Here Luther was peculiarly unfortunate, and, if his record and words suggest a condition not far removed from psychopathology, we should not be surprised at that.

Luther has been compared with Isaiah, with John the Baptist, with Augustine and even with St. Paul himself. Yet it is not easy to see how any such comparisons could be justified. He has been praised for his continence: yet he ran off with a nun. He has been extolled for his amiability, yet he was, socially considered, a bore with vile manners. He has been credited with a great intellect, yet he failed to rise above the gross superstitions of his age, with the single exception of his rejection of astrology.

Luther is best understood if he is considered as a pathological victim of early childhood sufferings and misfortunes. Throughout his childhood he lived under the shadow of fear. He was the outcast from a harsh and cruel mother's love, and early saturated with the fear of the malign and invisible power of god and the devil. In the existence of the latter he firmly believed, adding that a visitation from him was best countered by gross behaviour.

Why cannot these authenticated facts concerning Luther be freely admitted? They do not detract from his greatness, but rather add to it since they represent a darker and more terrible spiritual battlefield.

The present biography, though admittedly from the pen of an admirer, and so now and again suspect as biased, is the work of a scholar and may be recommended to the general reader. But, having read Dr. Boehmer, the enquiring layman should look elsewhere for his further reading. This he would be wise to do by turning to those who approach Luther from the standpoint of modern psychopathology.

GEORGE GODWIN

Why I Am Not a Christian: and Other Essays on Religion and Related Subjects. By BERTRAND RUSSELL. Edited with an Appendix on the Bertrand Russell case by PAUL EDWARDS. (George Allen and Unwin, Ltd., London. xiii+225 pp. 1957. 16*s*.)

This is not a new book. It is a collection of essays written over a span of years, some in pamphlet form, some as journalism. The book contains also an important Appendix. This gives a summary of the circumstances of Bertrand Russell's exclusion from a Chair of Philosophy in the College of the City of New York. These include the gross perversion of justice at the behest of popular clamour incited and excited by the churches, together with political chicanery and the moral cowardice of prominent personages.

The essays themselves, although some first appeared as long ago as in the twenties, do not date. They are unified by subject and style. Their editor, Professor Paul Edwards, has done his work well.

The author's ideas on such problems as the existence of God, the influences on human behaviour of institutional religion, social taboos and the survival of bodily death, are here set forth with a shining intellectual integrity in a splendid prose.

The debate between the author, an avowed Agnostic, and Father F. C. Coplestone, S.J., is a model of how men of opposed opinions should contend; the keynote being mutual respect and courtesy.

Though the greatness of the thinker is manifest in these pages, the personality of the man also shines through.

Russell's quest is for truth and he follows it no matter into what unexpected philosophical or ethical positions it may lead him.

As a man, Bertrand Russell's outstanding characteristics are kindness, a hatred of all forms of cruelty and an exquisite courtesy in daily life towards all. A memorable evening spent in his company some years ago enables the reviewer to state this.

GEORGE GODWIN

Essays in Traditional Jewish Thought. By SAMUEL BELKIN. (Philosophical Library, New York. 191 pp. 1956. Rs. 3.50)

Dr. Belkin is President of the Yeshiva University, New York. Concerned with the training of men to be ordained to the traditional position of Rabbi, it aims at integrating modern secular and scientific studies with the age-old legal and spiritual disciplines of the study of the Torah (the first five books of the Bible) and the tradition that springs from it in centuries of learned comment and interpretation. The Jews in America are faced with all the difficult problems of a religious minority. There is the temptation to assimilation and the loss of their identity; there is the temptation to abandon religion in the interests of nationalism, whether American or Zionist.

Dr. Belkin insists that only in a rediscovery of a rich spiritual tradition can the Jew be himself, serving the greater community but never sacrificing his separate religious existence. His task is not to translate tradition so that it conforms to some pattern of modernity but to transplant it so that it grows richly in a new environment.

Such an emphasis on tradition and separateness would be dubbed "communal" in India and be challenged in the name of the secular State, but Dr. Belkin would accept the label and rejoice in it: a separate religious community, obeying God and utterly consecrated in obedience but in no way separate from life, because, as he points out, the Jewish tradition aims at uniting matter and spirit and embodying the soul. These essays may help us to enter more sympathetically into the

ethos of traditional Judaism and tell us more of it than many learned commentaries.

LEONARD M. SCHIFF

A Study of Gurdjieff's Teaching. By KENNETH WALKER. (Jonathan Cape, London. 221 pp. 1957. 18*s*.) Received through the courtesy of the British Council, London.

A deficiency in the scientific knowledge of the West turns active minds towards the East, hoping from there to learn methods of spiritual development towards which Western science gives no guidance. The initial attraction towards the teaching of Gurdjieff was, no doubt, this need. While Gurdjieff was in Paris his doctrine was being taught in London by Ouspensky.

The impression given by the present book is that the wisdom of the East was communicated by Ouspensky in a somewhat diluted form. It differs from the typical teaching given by Eastern writers in the fact that the interest seems to be in mental self-development as an end in itself rather than as a means to consciousness of God. It seems to make definite denials where Eastern writers would neither assert nor deny. Thus its interests are practical and psychological and not religious. The fruit of self-development promised by Ouspensky was that his disciples would become fully awake; nothing was said about what they were waking up to.

The central contribution of Western science to thought has been the development of a technique for distinguishing between true and false assertions. It is surprising to find so little respect for any technique for discriminating between the true and the false in this book. We are told that Ouspensky said this or that, but we are not given any reason for preferring Ouspensky's statement to the assertion of the opposite. On p. 105, for example, Ouspensky is reported to have said that the ray of Creation was a descending octave. But suppose X said it was, on the contrary, an ascending third, or Y, greatly daring, suggested that both statements were equally meaningless?

One is troubled too by a certain *naïveté* about language. On p. 36, it is said that "in the West the word 'consciousness' is very badly misused." But what conceivable use of the word "consciousness" can be a more correct use than another? Wittgenstein was also writing when Ouspensky was lecturing, and he has at least delivered us from the superstition of the one correct use of a word.

A worse trouble arises when the conceptions of modern science are used in a different sense from the scientific one. There is, for example, much about "hydrogen" in Chapter VI, but it is not the hydrogen known to science. Why then is it necessary to call it "hydrogen"? There can be no sensible reason unless one holds a superstitious view of the right way of using the word "hydrogen."

I have no doubt of the need for Western thought to be enriched by assimilation of much that comes from the East. In the last fifty years it has been so enriched, but this book does not convince me that a significant part of that enrichment has come through Gurdjieff and Ouspensky. Certainly they were remarkable people; not least remarkable in the influence they had on men of such intellectual power as Maurice Nicoll and Kenneth Walker. The secret of this influence is a mystery which does not seem to be altogether unveiled in the present book.

R. H. THOULESS

British Philosophy in the Mid-century: A Cambridge Symposium. Edited by C. A. MACE. (George Allen and Unwin, Ltd., London. 396 pp. 1957. 30*s*.)

The articles published in this volume are based on lectures delivered at Peterhouse, Cambridge, under the auspices of the British Council. They were intended for specialists and were attended by professors, lecturers and teachers of philosophy from various countries. Perhaps the most important lecture was Professor C. D. Broad's opening address on the historical background of contemporary Cambridge philosophy. A mere list of outstanding Cambridge philosophers during the last fifty years makes impressive reading: Sidgwick, Wittgenstein, Venn, Ward, J. N. Keynes, Sorley, Johnson, Stout, Whitehead, McTaggart, Bertrand Russell, Moore, J. M. Keynes and Ramsay.

In Cambridge, philosophy, or "moral science" as it is termed, does not form part of the arts curriculum as at Oxford. Because it has remained a preserve of isolated specialists the tendency has been for it to be out of touch with general history, political theory, economics, sociology and jurisprudence, despite the fact that certain Cambridge philosophers have also been men of wide general culture. Professor Broad classified Cambridge philosophers of the last half-century into six groups.

(1) The *Logicians*: John Venn, Keynes *père et fils*, W. E. Johnson and F. P. Ramsay. It is interesting to note that Venn's "limiting-frequency" interpretation of probability was rejected by his pupil the younger Keynes.

(2) The *Psychologist-Philosophers*: James Ward, whose Gifford Lectures on *Naturalism and Agnosticism* expose the flaws in Herbert Spencer's philosophical reasoning; and G. F. Stout, whose *Manual of Psychology* must have been a best-seller.

(3) J. E. McTaggart, the only *Pure Metaphysician*.

(4) Henry Sidgwick and W. R. Sorley, whose chief interest lay in *Ethics*: *Moralist-Philosophers*.

(5) Professor G. E. Moore, because of his great influence on English Philosophy in general and on the course of Cambridge philosophy, is placed in a separate category. Recently Moore's utilitarianism and his doctrine that the fundamental concept of ethics is indefinable have been subjected to much criticism.

(6) Those who approached philosophy by way of mathematics, as A. N. Whitehead, Bertrand Russell and Ludwig Wittgenstein: *Logico-mathematical Philosophers*.

In his account of "Recent Developments in British Ethical Thought" A. C. Ewing deplores the present tendency of British moral philosophers to expend their energy in determining what "ethics" is, instead of dealing with concrete problems in the field of ethics. C. H. Mace's "Some Trends in the Philosophy of Mind" and S. Körner's "Some Types of Philosophical Thinking" make it clear that, with philosophy, as with other studies, fashions change and no scholar should be too convinced that his conclusions are correct. Gilbert Ryle, an Oxford philosopher, gives a lucid discussion of the theory of meaning, the occupational disease of twentieth-century British and Austrian philosophy. He is at pains to show how John Stuart Mill's *System of Logic* misled many, among them Meinong in Austria, Frage in Germany and Moore and Russell in England. In "The Interpretation of Language, Words and Concepts," Stuart Hampshire, another Oxford philosopher, attempts a criticism of Ryle's views. According to Margaret Masterman in "Metaphysical and Ideographic Languages" philosophical and logical expression in the Indo-European languages is less fundamentally correct and we should therefore acquire an ideographic language like Chinese. This is asking too much. Life is too short.

C. COLLIN DAVIES

Alchemy. By E. J. HOLMYARD. (A Pelican Book, A 348. Penguin Books, Ltd., England. 281 pp. 1957. 3*s*. 6*d*.)

This story of the attempts of chemists, mystics and charlatans to find the Philosopher's Stone to turn base metals into gold, and the Elixir of Life to make man immortal, covers the period from 200 B.C. to 1660 A.D. and is a wonderful piece of historical research.

In it are given short life histories of alchemists of almost every race and their doings faithfully recorded regardless of whether they were honest seekers after the truth or picturesque rogues out to make what they could from a gullible public.

Jabir ibn Hayyan—an Arab born about 720 and better known as Geber—not only tried to find the Philosopher's Stone but also gave the first known description of how to prepare nitric acid. Roger Bacon, born in 1214, was not only an alchemist but a seer also, as his vision of the future on page 118 clearly shows. Paracelsus, born in 1493, paved the way for a basic law of chemistry that all specimens of the same chemical had identical compositions when all the impurities had been removed.

Here, too, the reader can find the extraordinary stories of John Dee and Edward Kelly; of Alexander Seton, who wandered about Europe making many bogus transmutations of lead into gold, taking no money and winning a great reputation; of how Johann Semler's experiments were doctored by his manservant in his master's absence; and of the circumstantial accounts of transmutations by Helvetius, in which no one has so far ever discovered a loophole of error.

Robert Boyle, by publishing his book *The Sceptical Chymist* in 1661, dealt a deathblow to alchemy; though a chemist claiming to accomplish transmutation such as James Price, who committed suicide when his experiment was being investigated by the Royal Society, still flourished until about 1760.

T. BEDFORD FRANKLIN

The Hungry Eye: An Introduction to Cosmic Art. By RAYMOND F. PIPER. De Vorss and Co., Publishers, Los Angeles. 145 pp.; 8 plates. 1956. $3.00)

As the strange title of this book indicates, it is thought of as an introduction to what the author, Professor Emeritus of Philosophy at Syracuse University, calls cosmic art. The complete volume of this work, to which this one is an introduction, will contain all the pictorial material which is to follow. Until this work appears it will be difficult to judge the particular quality and trend of the religious and metaphysical art of today of which Dr. Piper gives evidence. He gives this definition: "cosmic experience designates any kind of conscious linkage with the beautifully ordered whole which is the total universe." It is easier to indicate the religious emotion and the æsthetic philosophy contained in the book by quotations:—

> *The Hungry Eye* expresses the yearning of every man to be a seer; that is, to know the secret laws of abundant and happy living in visible and invisible realms. This powerful yearning cannot be satisfied with anything less than Godliness. Man's mind remains restless until he experiences for himself those ideas and intuitions, those acts and arts, which awaken his dormant divine splendour. *The Hungry Eye*, then, symbolizes man's metaphysical urge to find creative food and light for unfolding his divine inheritance. It is his *instinct for self-realization by expansion Godward*.

This is not an objective account of living religious art but a highly subjective *credo* presented often in a melodramatic form. It is based on personal experiences of a religious and metaphysical nature during an "adventurous quest around the world."

The primary criterion for the value of any work of art is not its literary content, and for any religious work of art not its religious motif in itself or the inspiration carrying it; it is rather in the artistic presentation, the formal quality. The visual aspect of the ideas offered here, as already mentioned, is still not outstanding, the few illustrations included in the volume are not eloquent enough. The abstract character of some contemporary works of art is analyzed and even accepted with understanding; but it is criticized at the same time as frustrating and fragmentary. For Dr. Piper the æsthetic experience must not remain æsthetic but must expand — through art to God. We look forward to the main volume to be able to examine how this is to be achieved.

J. P. HODIN

Jaina Psychology. By MOHAN LAL MEHTA. Foreword by M. V. GOVINDASWAMI. (Sohanlal Jaindharma Pracharak Samiti, Amritsar. xvi+220 pp. 1957. Rs. 8.00)

This is another valuable treatise from Shri Mohan Lal Mehta, who gave us *Outlines of Jaina Philosophy* in 1954 (reviewed in THE ARYAN PATH, June 1955). The present volume gives a psychological analysis and interpretation of the Jaina doctrine of Karma.

It is a thorough and detailed study of Karma, which is the basis of Jaina psychology. Karma is the root of birth and death. No man inherits the good or evil act of another man. Ancient Indian philosophy propagated the doctrine of Karma; it is in Jainism, however, that it reaches its climax, assumes a unique character and becomes a system in itself, independent and rational.

The theory of Karma explains that every act is followed by its consequences. The rule applies to both physical and psychological actions. The consequences require present or future life for their fruition. Diversities and inequalities at birth tend to support the theory. The series of lives goes on if not checked. The checking or controlling leads to emancipation for ever from Karma.

The psychic plane is all-important in the theory. One, apparently in a saintly or static posture, may lose Heaven by the evil working of his mind, and one, apparently in a state of sin, may gain Heaven by the right working of his mind. So the relevant factor at all times is the psychological working of the mind. *Karmas* which are bound to oneself while laughing or joking may not be dissociated even by crying or imploring. So one has to be ever watchful in his actions of mind, speech and body, which is possible only if enough knowledge regarding them is acquired.

The text also contains various main aspects, with their several divisions and sub-divisions of *Karmas*, their functions and their conquest.

In the learned foreword, Dr. Govindaswamy points out that the Jaina psychology revived should mark an important stage in the evolution of Indian thought. The psychology of the West has reached an *impasse*. It may look back with advantage to the contributions of our ancestors. This book serves an urgent and relevant need in expounding them. The publishers and the author also endorse that view. It can be unhesitatingly stated that the work is useful both from scholarly and utilitarian points of view, and is a landmark in Jaina literature.

S. K. JHAVERI

The Moral Life of Man. By JACOB KOHN. (Philosophical Library, New York. 252 pp. 1956. $3.75)

Here is a cogent and closely reasoned plea for monotheistic theism based upon the verities of the moral life of man and the unique position in nature which that moral life gives him. For the writer the fact that man has the power to guide his life by ideas, ideals and moral principles is sufficient evidence for a teleological and moral power behind the universe.

> We hold that the phenomena of the moral life... logically require the postulate that reality in its wholeness be more than material and mechanical, that the cosmic process which produces the mind and personality of the ethical individual... points to a source that can only be described if not as personal then as supra-personal rather than infra-personal.

It is refreshing in these days when so many philosophical writers are nihilistic, atheistic or humanistic to find one who becomes a more convinced theist the more he studies the findings of modern science and philosophy. Though his quotations are almost all from the scriptures of his own Jewish faith, to which he attributes authority (not because of any miraculous revelation to which they owe their existence, but because of the treasures of wisdom and truth contained in them), this is a book with a heartening message for anyone who shares the writer's belief in God as "the infinite whole of all being," and who finds in man's moral life, and the modicum of creative freedom which he feels himself to possess, evidence that the universe is not just blind, heartless, meaningless mechanism.

MARGARET BARR

A Cultural History of India and Pakistan. Vol. I. By KODOTH GOVINDAN NAMBIAR. (Author, Nileshwar, Cannanore District, Kerala State. 266 pp. 1957. Rs. 6.00)

> A few historians among the British rulers of India are said to have minimised the greatness of India, in order to demoralise the then rising freedom movement in India. With a view to counteract them, it is also stated, some of the Indian historians on the other hand had undertaken militant history writing by exaggerating the glory of India. In a scientific treatise like this such sentimental arguments, naturally, do not find a place.

So says the author in his Preface. After the spate of recent publications dealing with our cultural history in which one cannot see Mother India because of the innumerable garlands in which she is smothered, Shri Nambiar's approach is both welcome and refreshing. The survey extends from the Stone Age to 700 A.D. and covers the social, religious, artistic, philosophical and other activities of the period. The author provides interesting sidelights on the question of our indebtedness to Greece in the sphere of philosophy and sculpture; on the Scythian origin of *Sati,* the belief in reincarnation, Ganpati worship and the cult of Sramana; on the dates of the composition of the Vedic hymns, the Upanishads and the *Ramayana,* and on the Akkadian colonists who, according to him, peopled Mohenjodaro.

While the book provides a good deal of factual information on various heads, the facts have not been properly marshalled and a great deal of elimination is called for. Given adequate documentation and a style less obviously lacking in the fundamentals of good writing, this book would justify the effort which has obviously gone into its production.

HILLA C. VEKEEL

Uttararamacharitam, A Preface. By M. V. INAMDAR. (Samyukta Karnatak Press, Hubli. 111 pp. 1957. Rs. 2.00)

Sanskrit judgment accords Bhavabhuti a place as great as Kalidasa's. But even Bhavabhuti's masterpiece, *Uttararamacharita,* has not exercised any hold on the imagination of the West comparable to that of the *Shakuntala.* Attempts have been made by Indian scholars like Dr. S. K. Belvalkar to acquaint the West with Bhavabhuti's genius by applying Western standards of criticism, perhaps cautiously. Professor Inamdar's present attempt "to re-interpret the theme as the poet possibly conceived it, to re-assess the craftsmanship and to revalue the significance and appeal" is daring and noteworthy.

We have here a full-length composite study of the *Uttararamacharita.* The opening section contains an interesting discussion on "Bhavabhuti and the Tragic Theme." The next is devoted to an analysis of the workmanship, and last comes the interpretation of the play's "significance and appeal." The author has a talent for close literary analysis which is searching and stimulating. The preservation of the lecture form contributes to the liveliness in style; and on points of detail the author is both painstaking and illuminating. It is on large questions of general principle—on his use of the word "tragic" to explain a theme full of passive anguish and leading inevitably to a happy end, on his regarding Rama's excess of "goodness" as his tragic failing in the face of his callous injustice to Sita, on his explaining away the charge of paucity of "action" in the play, etc.—that one might be tempted to join issue with him. But there is no single "right" method of handling literary problems, and we heartily welcome this sympathetic study of a great Sanskrit classic.

K. KRISHNAMOORTHY

Tattva-prakasika-vyakhya Bhavabodha. By RAGHUTTAMA YATI. Critically edited, with Introduction and Notes, by R. NAGARAJA SARMA. (Madras Government Oriental Series, No. CXLII. 585 pp. 1956. Rs. 15.00)

This is a welcome addition to the published original literature belonging to the Madhva School of Vedantism. It is a commentary on the famous Jaya Tirtha's *Tattva-prakasika,* which is itself a commentary on Madhva's *Bhashya* on the Vedanta Sutras. Raghuttama Yati wrote four other commentaries bearing the same name on the *Nyayavivarana,* the *Gitabhashya,* the *Brihadaranyaka Upanishad* and the *Vishnutattvanirnaya.* Because of this, he came to be known as the "Bhavabodhakara." His date is not absolutely certain. According to the editor, he flourished in the latter half of the sixteenth century, and was the thirteenth *Guru* in the line of succession beginning with Madhvacharya.

The reading of the *Bhavabodha* would have been facilitated if the *Tattvaprakasika* had also been printed with it, but that would, of course, have made the volume still more bulky and perhaps unwieldy also. In spite of this inconvenience to the reader, one can appreciate the excellence of this edition.

The commentary shows a good acquaintance with all the important Madhva works. It also brings out clearly the points of difference between the Madhva tradition and the Advaita tradition represented by Shankara's *Brahmasutra-bhashya.* While reading it, one is constantly amazed at the historical process which led to such totally different interpretations of the same texts. The commentator's habit of stating clearly all the different questions and possibilities which arise in understanding the meaning of a particular *sutra* is certainly very helpful to the reader.

The task of editing the text could

not have been entrusted to a better scholar. Dr. Nagaraja Sarma is an acknowledged authority on the Madhva School of Vedanta; his Introduction is a brief history of the literature of this school, and though unhappy expressions and dogmatic statements are found here and there, they take away nothing from the value of the Introduction. The work will be very useful to all students of the Madhva system of Vedanta.

K. A. SUBRAMANIA IYER

Thresholds of Existence. By UPTON C. EWING. (Philosophical Library, New York. 286 pp. 1956. $3.75)

This is a remarkable book. The author is fully steeped in the modern scientific outlook and tries from that standpoint to synthesize Science and Religion, to find an answer to the ultimate problems of the Universe and human destiny. The work is a rewriting of the doctrine of evolution.

He examines the concepts of "natural selection" and the "survival of the fittest," and shows reason for rejecting both and substitutes "Individual Selection," "Incidental Inception" and the "Will to Live." He makes use of a new concept of "thotonic" energy to indicate the presence of Will from the earliest forms of life. Though the earlier chapters make stiff reading, owing to ultra-scientific labyrinths of expression, strongly reminiscent of Professor Whitehead's metaphysics, the later part of the book is noble and uplifting. His conception of God is a sort of new scientific monism. His view of immortality as the essential feature of existence; his inference that humanity is yet to reach the higher stages of Passive Consciousness (as illustrated in the advance guard of humanity, such as the Buddha, Jesus and Gandhiji) and Over-consciousness; his impassioned plea for vegetarianism; his pacifism; and his grand forecast for the future of humanity — all these mark out an outstanding affirmation of the highest values. His central thought that forms develop out of the "Will to Live" confirms the Upanishadic insight. The whole work is a striking contribution to modern thought.

D. GURUMURTI

LEAVES FROM A PARIS DIARY

[**Shri Baldoon Dhingra** attempts this month a fascinating but difficult task — to render what Paris is. A close reader may find in his reflections an approach to the understanding of the Indian's experience of the wide prospect of Europe itself. Shri Dhingra has met the "external loveliness" of Paris by learning, like Matthew Arnold's poet, "to admire uncravingly." Will modern India? — ED.]

Paris means different things to different people. To many it is the literary, voluptuary and sumptuary capital of the world. Victor Hugo said that Europeans have no country but that they have a capital. To Paul Valéry every city is an immense gambling den in which some game predominates.

Paris draws all intellectuals to it, because its continually scintillating fireworks of frivolity and superficiality none the less do not prevent valuable thinking or lasting contributions.

Paris is a little of everything. It is the leader in women's fashions, in comedies and novels and the arts. But Paris is more. It is, in Valéry's phrase, "the most complete city in the world, for there is no other in which the variety of occupations, industries and functions

and ideas is richer or wider than here." Paris is "some enlargement of an organ of the mind." Paris is dominated by a completely mental mobility.

To many, Paris is the European stronghold of personal liberty, but that liberty does not consist in any way of absence of convention. On the contrary, on this point one and all, from *clochard* to member of the Academy, have accepted a certain constraint within general interest. Their liberty helps them choose, within the liberal limits those conventions delineate as regards manners and behaviour, the style of living which pleases them. This goes with the city's totality or its personality. No omnipotent government imposes a standard of life upon the people of Paris. No group or *milieu* has succeeded in forcing its own style upon the rest of its inhabitants. Plutocratic Paris has never given international Paris the character of the superficial idle parasite. Nor has the Left Bank been able to affix any label of barbarity on the Right. It has not been for want of trying. The various fields of force of Paris are in an equilibrium which makes personal liberty more alive than anywhere else. For out of this equilibrium has grown that tolerance which we call the Paris atmosphere.

Students and artists are specially privileged, and know that Paris provides as no other city does endless facilities for intellectual and cultural life. The Cité Universitaire is more international than any university in the world and the student, go where he will, receives much courtesy at the hands of the authorities.

Yes, Paris is like Shakespeare's Cleopatra: "Age cannot wither her nor custom stale her infinite variety." But Paris is essentially feminine. The historical figure most honoured in the city—indeed in the country—is Jeanne d'Arc; and it is a woman, Marianne, who is the symbol of France. Paris is elusive, tantalizing. It cannot be held, for it gives its heart to no one. It will not be possessed. It is detached, indifferent. Perhaps that is its special fascination, for it will not be reached. Did not Keats say: "For ever wilt thou love and she be fair"?

I know Paris lures one with highly external loveliness until one discovers it is really a snare. Caught in it, one is trapped in the varieties of empty philosophies which parade the city in motley disguises. If one escapes from its snares one is thrown back on one's own resources. Then one learns to be self-reliant and independent. For it is possible to live in Paris and not spiritually perish only if one has not forgotten to admire, never ceased to be human and learned to be happy alone. If one has learned to be by oneself, as in some measure I have learned to do, one can enrich one's inner resources. For me Paris has a special significance. It puts a foreigner—once a foreigner, always a foreigner—to the hardest of tests; it teaches you the severest of exercises: to learn to stand on your feet. Translated into philosophical terms, it comes near to Buddha's: "Be ye lamps unto yourselves."

BALDOON DHINGRA

We regret there was a slight error in giving the details of *Some Observations on Libaries, Manuscripts and Books of Burma from 3rd Century A.D. to 1886 (With Special Reference to the Royal Library of the Last Kings of Burma)* by E. P. Quigly when the review appeared on page 416 of our September issue. The book has 34 pp. and the price is 6*s*.

ENDS AND SAYINGS

"————ends of verse
And sayings of philosophers."

HUDIBRAS

The paradoxical situation that increasing knowledge gives rise to increasing fear was stressed by President Rajendra Prasad when he inaugurated the open session of the World Conference of Religions in New Delhi in November. According to Indian philosophers, the feeling of insecurity is the result of *avidya* or ignorance. But how, then, could this feeling be growing instead of decreasing with every advance in our knowledge of the material universe? The President has given the right answer: he declared that science has only succeeded in analyzing and controlling the forces of matter, and knowledge thus obtained has proven a snare of delusion. The door to real knowledge remains closed. Continuing, he observed:—

> Man has not been able to free himself from the excessive influence of materialism, though, as a result of latest researches, science itself seems to be overgrowing and surpassing the bounds of materialism and coming closer to a recognition of the spiritual forces.

It is not, however, the pure spiritual forces to which science is coming closer; it is the lower psychic forces of hypnotism, suggestion and the like. The mediæval story of a man selling himself to the devil to acquire magical powers seems to be re-enacted today. We see in the latest scientific researches only the shadow of our own annihilation, and nations are pitted against other nations in devilish rivalry.

It is, therefore, only natural that more and more people are inclined to turn away from a purely materialistic view of life towards the needs of the Spirit and to a knowledge which is not of matter but of Spirit. The Vice-President, Dr. S. Radhakrishnan, aptly gave expression to this trend when he declared at the Conference that humanity could be saved only through a change in the minds and hearts of people — from intellectuality to spirituality:—

> The discipline which is calculated to bring about such a kind of self-transformation in people is religion. We cannot have a religion today unless it is acceptable to the findings of science. At any rate, it must not be inconsistent with the conclusions of science, and it is possible for us to develop a spiritual, creative religion, which is not contradictory to the conclusions of science.

The Conference has done well to emphasize the essential unity of all religions and to point out the urgent need of men today for religion as a guide to action and not as a theological adventure or an escape from earthly realities, by passing the following resolution:—

> The cardinal urge of all religions is towards peace, harmony and the well-being of all, including the lowliest and the lost. Religions have, therefore, opposed or looked down upon wars and conflicts and have recommended forbearance and self-suffering. With the invention and use of atomic weapons and strategy of total war, it has become impossible for either side, righteous or unrighteous, to survive. Such a war today spells overall destruction and annihilation of mankind. This conference of the representatives of all the great religions feels that it is high time religions give up mutual dissensions and exclusiveness, strive to bring about mutual respect and co-operation and start to discover ways of fostering among men, races and nations, love and brotherhood by establishing an institute of research in the potentiality of truth, love and non-violence through an objective study of the humanities and the great spiritual movements through the ages.

It is not without significance that the World Vegetarian Congress, a body composed of Western pioneers combat-

ing the killing of animals for human consumption, held its fifteenth annual session in India, which is perhaps the only country which has developed a whole philosophy on and about food. While for many the question of what they should eat is decided by either the palate or the dictates of dietetics, here in India people have been concerned down the ages more about the effect of food on their minds than its effect on their bodies. For instance, three kinds of food have been described in the *Gita* according to the effects they produce on man's mind and soul. This division has been made on the basis of the three *gunas* or the qualities of matter functioning in man. It is firmly believed that the basis of *sattvic* food, distinct from *rajasic* or *tamasic* food, is vegetarian.

Another aspect of vegetarianism which was stressed at the Congress was its basis in non-violence. President Rajendra Prasad, referring to this question, declared that, though it was a far cry from vegetarianism to atomic or hydrogen bombs, there was no escape from vegetarianism if people wanted to escape from the bomb danger. He added that the only way of release from this danger was to escape from the mentality which had produced the bomb and to cultivate respect for life in all forms and under all conditions:—

> There can be no doubt that non-violence or the policy of live and let live is the only policy which could solve most of our troubles and problems.

But, such arguments apart, vegetarianism is almost an economic necessity in countries like India, and may also have to be accepted by others if food production does not keep pace with the staggering growth in the world's population. On this subject too Dr. Rajendra Prasad had some pertinent observations to make. He is reported to have said:—

> We have to consider whether cereals or meat could be more economically grown on our land. Two and a half acres of land are required to provide a minimum adequate diet for each person, if he is a non-vegetarian, while only an acre and a half is required for a vegetarian to have a satisfactory diet schedule.

The conference of convicts and ex-convicts held last month at Lucknow is a sign of the times that our notions of crime as well as of punishment have undergone considerable change and that the time has now come for further reforms. It shows that we are far from the Middle Ages when a minor offence could cost a man his eyes or his ears; such a sentence today would appear barbarous even to the votaries of deterrent punishment. Inaugurating the Lucknow Conference, Dr. Sampurnanand, Chief Minister of Uttar Pradesh, struck the right keynote when he pointed out that although penologists and those connected with the practical side of jail administration could not change society in a day,

> they had to look upon those in their charge as patients suffering from accidents that could well have been avoided if society had been a little more considerate and far-sighted and a little less callous. Now, they had to send these men out with their personalities repaired, with, as far as possible, frustration and irritation washed out of their minds and a willingness to live and work as normal citizens implanted.

Once it is realized that there is a link between poverty and crime, as also between juvenile delinquency and the type of education prevalent in society, it will be evident that mere deterrent punishment cannot be the right means to wipe out crime, particularly when its causes are embedded in the very structure of society. Is it not obvious that many take to crime — cheating, robbery, theft, etc.—when they fail to find gainful work? Is not child delinquency, which is now on the increase, especially in the urban areas, often the result of parental neglect? A recent survey in the city of Delhi showed how

the children of parents who go out to work drift into bad company and learn to be pilferers and pickpockets. It was not a reformer but a great novelist, Fyodor Dostoevsky, who declared that

> with ready-made opinions one cannot judge of crime. Its philosophy is a little more complicated than people think. It is acknowledged that neither convict prisons, nor the hulks, nor any system of hard labour ever cured a criminal.... Humane treatment may raise up one in whom the divine image has long been obscured. It is with the unfortunate, above all, that humane conduct is necessary.

A century after this view was expressed, it is a pity to hear our legislators still expressing fear that leniency may lead to an increase in crime, and urging the need to ensure that "the punishment fits the crime." This was evident recently from the arguments of some members in Parliament who opposed the Probation of Offenders Bill, which seeks to have a uniform method of probation for the whole country and to give courts wide powers to release offenders on probation. Dr. Sampurnanand's bold statement at the recent convicts' and ex-convicts' conference is a fitting reply to those who fear to take the risk involved in treating an offender as a misguided person, rather than as a sinner who must be "deterred" by being punished. He said:—

> I am convinced that there are very few men who are congenital criminals in the sense of being so unregenerate that they cannot be won over to the path of virtue. The great majority of those who find themselves in prison are helpless victims of circumstances over which they had very little control. Besides the inequities imposed by nature there are the social and economic restrictions imposed by society. Children are born and grow up in circumstances which teach them that they must wage an incessant war against society, if they want to satisfy some of their most elementary wants.

A plea for singleness of vision runs through the Reith Lectures by George F. Kennan, broadcast by the B.B.C. recently on the subject of international relations, "Russia, the Atom and the West." Mr. Kennan is diplomatist and historian, and the leading American authority on Russia. He also has his share of wisdom. His first talk was on the economic and political growth of the Soviet Union, and the spirit that urges it to "go one better" than the West in material matters. Yet the West has already gone beyond and is itself involved in further psychological problems. The real competition should be not against each other, but to see which can solve its own problems the sooner. In the third lecture (*The Listener*, November 28th, 1957) he has this to say of post-war Germany in reply to the argument, "You can't trust the Germans":—

> It is true that many of the older generation are not likely ever to recover entirely from the trauma of the past.... But I have seen ...a little of the younger Germany; and I am convinced that these young people—troubled, bewildered, unsupported at this time by any firm tradition from their own national past—will not fail to respond to any Western appeal that carries the ring of real vision, of conviction and of seriousness of purpose. The younger generation of Germans are more threatened today by the inroads of a pervasive cynical materialism than they are by any extreme nationalistic tendencies; and it is precisely here, in combating this materialism that we in the West have given them, I fear, little help or inspiration.... If Germany cannot be accorded reasonable confidence in these coming years then I would know of no promising solution to the entire problem of Europe. To assume that such confidence cannot be given is to cut ourselves off in advance from possibilities that may be vital to our very survival. If we are going to take so negative and so hopeless an assumption, let us be terribly, terribly sure that our judgement is drawn not from the memories and emotions of the past but from the soberest sort of attention to present realities.

That power of trust which conquers mind-arguments and emotion-based reactions, can, however, only come when there is some degree of realization of the unity of all life. Present realities must be seen in the light of timeless Reality.

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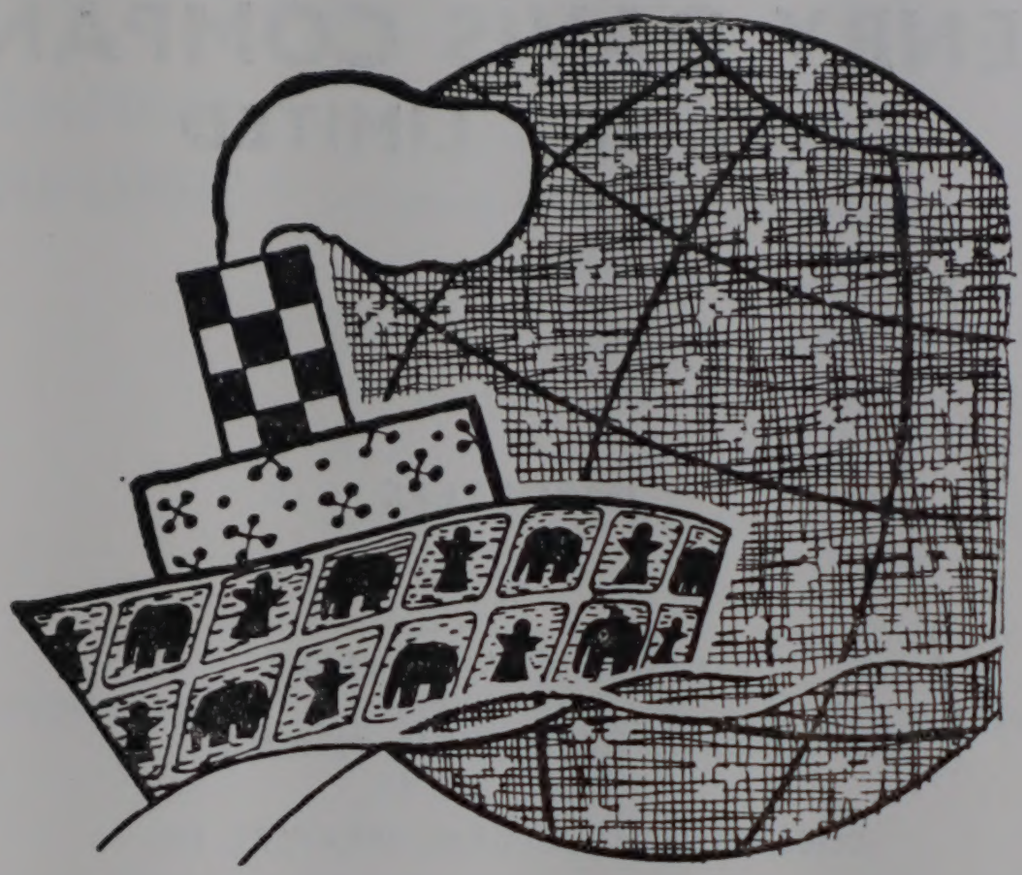
at home and abroad



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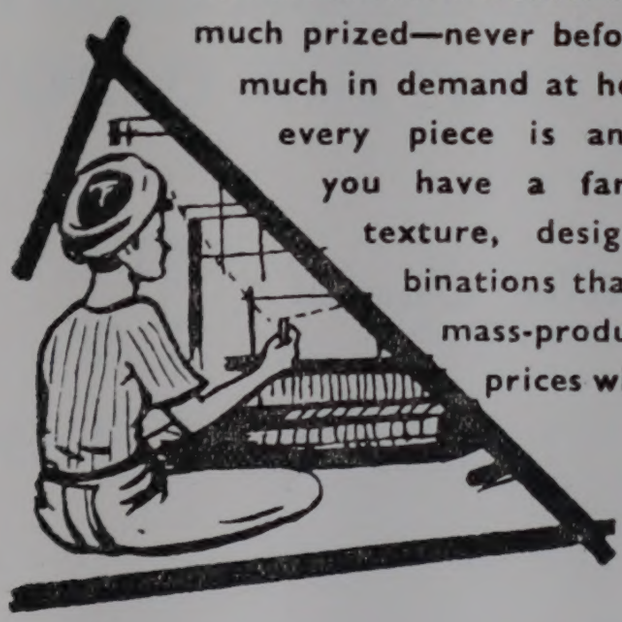

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